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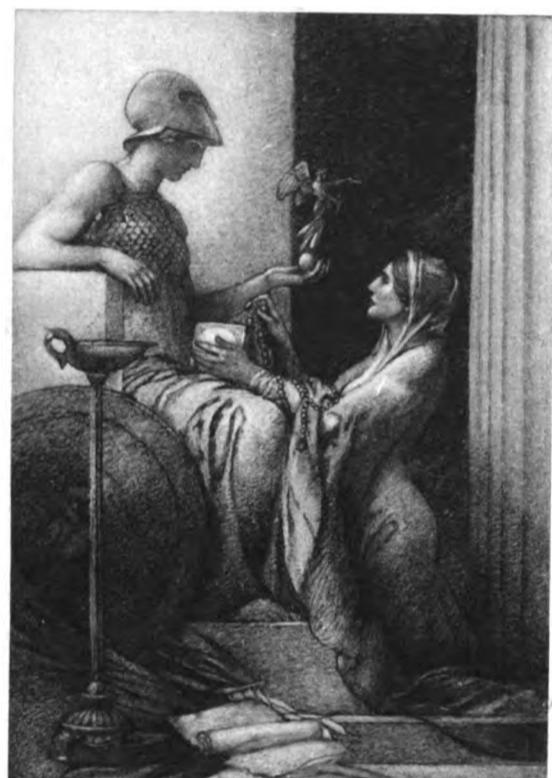
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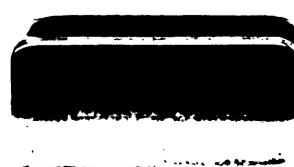


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УКАЗЫ ДИОЦИЗ

## PREFACE

THE purpose of the present volume of facsimiles is to illustrate the history of the transmission of the Biblical text before the invention of printing. The facsimiles are taken from MSS. in the possession of the Department of Manuscripts, and therefore include no representatives of the Oriental languages, which come within the province of another Department. The original Hebrew of the Old Testament, and the Syriac, Coptic, and other Oriental versions of the Bible consequently fall outside our limits; but the Septuagint version of the Old Testament, the original Greek of the New, and the Vulgate version of both Testaments are all represented, together with the various English translations, from the earliest Anglo-Saxon glosses down to the period of the invention of printing. Various features of the textual history of the Bible are brought out in the different plates. Thus the MS. reproduced in plate I, in addition to being the oldest Biblical MS. at present in the possession of the Museum, also represents the period in which books were normally written on rolls of papyrus, and so approaches nearer than any of its companions to the appearance of the original autographs of the New Testament Scriptures. From the period when papyrus was being superseded by vellum, and when, the Church being now recognized and protected by the State, large and sumptuous copies of the Scriptures could safely be produced, we have the celebrated Codex Alexandrinus (plate II), closely followed by the Codex Nitriensis (plate III) and the Codex Purpureus (plate IV), of which the former represents the class of MSS. known as palimpsests, while the latter is a portion of one of those *éditions de luxe* of the Gospels, written in gold or silver letters upon purple vellum, in which the sixth century seems to have taken special delight. Plates V-VIII illustrate the minuscule period of Greek writing, which superseded the handsome but cumbrous uncial style in the course of the ninth and tenth centuries, and continued in use, with progressive modifications in detail, until manuscripts were superseded by printed books. Opportunity is also taken to illustrate various points in the textual history of the Septuagint and of the New Testament. Plates IX-XIX deal with the history of the Vulgate Latin version (no copy of the pre-Hieronymian version being available in the Museum). They include volumes of great value for

the text of the Vulgate, such as the Lindisfarne and the Harley Gospels; ancient relics of the English Church, such as the (so-called) Psalter of Augustine and the Lindisfarne Gospels, which contain, in addition to their Latin texts, the earliest translations of these into English now extant; representatives of the revival of Biblical study in France under Charlemagne, in the Golden Gospels and the revised Vulgates of Alcuin and Theodulf; a beautiful specimen of English illumination in the Winchester Gospels of the time of Cnut; and an example of the standard text of the Latin Bible which emanated from the University of Paris in the thirteenth century. From the Bible of Western Christendom in general, we turn to the Bible of the English Church in particular, which was derived from it; showing in succession the versions of the Gospels and of the Pentateuch which were produced about the year 1000 in southern England, the translations of the Psalter which are the first signs of the revival of the vernacular Bible after the Norman Conquest, and finally the two versions of the entire Bible produced by Wycliffe and his followers, which for the first time placed the Scriptures in the hands of the common people.

At this point our series closes. With the printed Bible of Tyndale and his successors a new chapter opens, which is beyond the scope of the present publication.

F. G. K.

*October 18, 1900.*

## TABLE OF PLATES

- I. PAPYRUS PSALTER, third century (Pap. CCXXX).
- II. CODEX ALEXANDRINUS, fifth century (Royal MSS. 1 D. V-VIII).
- III. CODEX NITRIENSIS, sixth century (Add. MS. 17211).
- IV. CODEX PURPUREUS, sixth century (Cott. MS. Titus C. XV).
- V. MINUSCULE SEPTUAGINT, tenth century (Add. MS. 20002).
- VI. MINUSCULE GOSPELS, eleventh century (Burney MS. 19).
- VII. BYZANTINE PSALTER, A. D. 1066 (Add. MS. 19352).
- VIII. SEPTUAGINT OF LUCIANIC RECENSION, thirteenth century (Royal MS. 1 D. II).
- IX. HARLEY GOSPELS, seventh century (Harl. MS. 1775).
- X. PSALTER OF ST. AUGUSTINE, seventh or eighth century (Cott. MS. Vespasian A. I).
- XI. LINDISFARNE GOSPELS, seventh or eighth century (Cott. MS. Nero D. IV).
- XII. NORTHUMBRIAN GOSPELS, eighth century (Royal MS. 1 B. VII).
- XIII. GOLDEN GOSPELS, ninth century (Harl. MS. 2788).
- XIV. ALCUIN'S VULGATE, ninth century (Add. MS. 10546).
- XV. THEODULF'S VULGATE, ninth century (Add. MS. 24142).
- XVI. ST. GALL VULGATE, ninth century (Add. MS. 11852).
- XVII. WINCHESTER GOSPELS, eleventh century (Royal MS. 1 D. IX).
- XVIII. IRISH GOSPELS, A. D. 1138 (Harl. MS. 1802).
- XIX. VULGATE, thirteenth century (Royal MS. 1 D. I).
- XX. WESSEX GOSPELS, twelfth century (Royal MS. 1 A. XIV).
- XXI. ÆLFRIC'S PENTATEUCH, eleventh century (Cott. MS. Claudius B. IV).
- XXII. ENGLISH PSALTER, fourteenth century (Add. MS. 17376).
- XXIII. ROLLE OF HAMPOLE'S PSALTER, fourteenth century (Arundel MS. 158).
- XXIV. FIRST WYCLIFFITE BIBLE, fourteenth century (Egerton MSS. 617, 618).
- XXV. SECOND WYCLIFFITE BIBLE, fifteenth century (Egerton MS. 1171).





The image shows a fragment of an ancient Greek manuscript on papyrus. The papyrus is heavily damaged, with large areas of the original text lost due to holes and discoloration. The remaining text is in a dark, handwritten-like script, likely a later addition or a copy of the original text. The layout consists of two columns of text, with some lines being significantly longer than others, suggesting a rhythmic or poetic structure. The overall condition of the manuscript is poor, with many fibers and fragments visible through the paper.

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## I. PAPYRUS CCXXX.

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FRAGMENT of a Psalter, in Greek, written on papyrus in Egypt, about the end of the third century. Purchased by the British Museum in 1893, with a number of other papyri from the district of the Fayúm. The oldest Biblical MS. in any language in the British Museum, and one of the oldest in existence anywhere.

Papyrus was the material in general use for literary purposes in the Greek-speaking world from at least the fifth century B.C. until its gradual supersession by vellum in the third and following centuries after Christ. Hence there can be little doubt that the earliest copies of the Greek Bible (both of the Septuagint version of the Old Testament and of the several books of the New Testament in their original tongue) were written upon this material. The earliest vellum MSS. of the Greek Bible now extant were written in the fourth century; for anything of more ancient date we must look to papyri, and these, owing largely to the brittleness of the material, which survives only in the dry soil and climate of Egypt, are mere fragments. Several fragments attributable to the third century (including portions of the Psalms, Isaiah, Ezekiel, Matthew, and John) have already come to light; but as yet nothing has been discovered of earlier date. Many MSS. of profane authors of the first and second centuries have, however, recently been discovered, and from these it is possible to form a good idea of the appearance of the original autographs of the New Testament.

Papyrus; two columns, mutilated, from a roll, the usual form of book in ancient times. The earliest examples of the modern book-form, in leaves, belong to the second century, and it did not become the predominant form for literary purposes until the fourth century. The text is written stichometrically, i.e. in short clauses, corresponding to the verse-divisions of the original. A second hand has marked off the syllables by dots (except in Ps. xiv), probably for reading or singing in school. It will be noticed that, as often in MSS. of this period, *ε* is repeatedly written for *ι*, and *ε* for *αι*. An apostrophe is used to separate two similar adjoining letters, whether in the middle of a word or between the end of one word and the beginning of the next. The most noteworthy variants from the text contained in other MSS. will be found in Ps. xii. 3, 4, and xiii. 5.

The fragment contains Ps. xii. (xi. in the Greek numbering) 7–xv. (xiv.) 4.

XI. 7. *τα] λογια κ(υριο)ν λόγεια αγνα*  
*αργυριον π]έπύρωμένον δόκιμον τή γή*  
*κε]κάθάρισμενον ἐπτάπλαστον*

8. *σ]ύ κ(υρι)ε φυλάξις ἡμας*  
*και διατηρη]σις ἡμας ἀπό της γένεας ταῦτης*  
*εις] τὸν αἰώνα*

9. *κυκλω οι] ἀσεβις πέριπάτούσιν*  
*κατα τ]ο μ[ψ]ος σου [επ]όλυ[ω]ρήσας τους*  
*ν]ιούς των ανθ[ρω]πων]*

XII. *ις τ]ο τέλος ψαλμος τω*  
*δανειτ*

2. *[ΙΒ εως] ποτὲ κ(υρι)ε ἐπιλήσι μοὺ εις τέλ[ος]*  
*εως ποτε] ἀπόστρεψις τὸ προσώπον]*  
*σου α]π ἐμού*

3. *εω]ς τινος θησόμε τας βούλ[ας] εν ψυ[χη μο]ν*  
*επιβλεψ]ον ισάκουσον μού κ(υρι)ε ὁ [θεος μου]*  
*οδυνα] εν καρδεια μού ἡμέρε[.]*  
*εως] πότε ὑψώθησέτε ὁ ἔχθρ[ος μου επ εμ]έ*

4. *φωτισον τους αδελφους μου μ[η ποτε]*  
*ν]πν[ωσωσι]ν εις θάνα[τον]*

5. *μη ποτε ει]π[η ο εχ]θρος [μο]ν ισχ[υσα*  
*· · · · · · ·*

6. *ε[γω] δέ επι τω ελαιει σ[ου] ηλπισ[α]*  
*αγαλλιασετε [η κα]ρδεια μού ἐπι τω [σωτηριω σου]*  
*ά[σ]ω τω κ(υρι)ω τώ ευεργέτησαντί μέ*  
*και ψ[αλ]ω τω οι[ο]ματι κ[υ] τον [υψ]ισ[του]*

XIII. *ις το τελος τω δανειδ*  
*ψαλμος*

1. *[ΙΓ] ειπεν ἀφρων εν καρδεια' αὐτού ου[κ] εστιν θ(εο)ς*  
*δι]έφθαρησαν και εβδέλυσθησαν εν επιτήδευμάσιν*  
*ο]υκ εστιν ποιων χρήστοτήτα ούκ εστιν ἐως ἐνος*

2. *κ(υριο)ς] εκ των ούρων διέκυψεν ἐπι τους*  
*ύσσους των αὐθρωπων*  
*τ]ον ιδιν ει εστιν συνείων εκδητων τ]ον αντην θ(εο)ν*

3. *πα]ντες εξέκλιναν ἀμά ηχρ[εωθησα]ν*  
*ου]κ εστιν ὁ ποιων χρήστοτήτα ουκ εστιν] φη εως ἐνος*

τάφος ανεώγμενος ο λαρυξ α[υτων]

τες γλωσσες αύτων ἐδόλιονσ[αν]

ειος ἀσπιδων ὑπό τὰ χιλή α[υτων]

ων τὸ στόμα' ἀρας και πικρέια[ς γεμει]

όξις οι πόδες αύτων εχ[ει αιμα]

συντριμμά και τάλεπάρε[ια εν τες]

όδοις αύτων

και οδον ειρήνης ούκ εγνω[σαν]

ούκ εστιν φοβος θεού απενα[ντι]

των οφθαλμων αυτ[ων]

4. ούχι γνώσοντε παντες οι εργ[αζομε]

νοι την ἀνόμειαν

οι κατέσθοντες τον λάον μού [βρωσει]

αρτου

τον κ(υριο)ν ούκ ἐπέκαλεσαν[το]

5. ἐκει ἐδειλιάσαν φοβω [

δικαζη εν γένεα δικ[αιων]

6. βούλην πτώχον κάτησχ[υνατε]

ότι κ(υριο)ς ελπις αυτού εστιν

7. [τις δω]σι ε[κ σι]ων τὸ σώτηρ

ιον [ισρα]ηλ

ε[ν τω] επι[σ]τρέψε κ(υριο)ν τη[ν]

[αιχμαλωσιαν του λαου αυτου]

ἀγαλλιασθω ιακωβ και ευ[φραν]

θητω ισραηλ

XIV. *ψαλμος τω δανειδ*

1. *[ΙΔ κ(υρι)ε τις παροικησι εν τω σκη[νωματι σου]*  
*και τις κατασκηνωσι εν ορι αγιω [σου]*

2. *πορευομενος αμωμος και εργα[ζομενος]*  
*δικεοσ[υνη]ν*  
*λαλων αληθε[ια]ν εν καρδει[α αυτου]*

3. *ος ουκ εδολωσεν εν γλωσ[η αυτου]*  
*ουδε εποιησεν τω πλησιον [αυτου κακον]*  
*και ονιδισμ[ον ου]κ ελαβεν επ[ι τους]*  
*ενγιστα' αυτου*

4. *εξου[δ]ενητε [ε]γωπ[ιον αυτου πονηρευομενος]*  
*του[ς δε] φοβ[ουμενους κ(υριο)ν δοξαζει]*



Κλιπηρωτησεντγουεγραμιχ  
 τειστιςυνητειτεπροσεχιου  
 μονουεκλιμετειορφων  
 εμπροσειναυτωνκαιταχια  
 τιαλυτουεγενοντοστιλων  
 ταλευκλιανωσχειωνοιαν  
 φευεπιτησγησουδυνταχια  
 κανατκαιωφηναυτοισιλας  
 ευηιωσεικλιναλισυλλωυ  
 τεστωιγ-καιαποκριωεισοπε  
 τροσλεγεττωιγραββενκαιον  
 εετινημασαιλεσιναταιποι  
 πεωμενκηιαστρεισ-σοικ  
 κλιμωσειμιλνκαιλιμιαν  
 ουταρηιεπιλλιανσεινανγρ  
 εκφιοβογκαιεγενετονεφε  
 ληνηπικιαζουελυτοι-καινα  
 θενφχιμικτησνεφειναε  
 γουσλουτοσεστινουειμοι  
 ελαπιτοσαυτουκαυετεινει  
 ηιναπερικλε-αμενοιουκεπ  
 ευδεηλειδον-λλατονιμο  
 πονμεθελυτων  
 εταβικιοντωναελυτωναπο  
 πουορουειλεστειλλαχαυτοι  
 ιναμηλειιληγησωνταρει  
 λονειμηοτλανουγιοστογηνη  
 εκνεκρωναναστη  
 κλιπηρωτησεντγουεγραμιχ  
 ειλυτουεγραμιχειτεπρο  
 εετιντοεκκλεκρωναναστη  
 κλιπηρωτησεντγουεγραμιχ  
 ειλυτουεγραμιχειτεπρο  
 εεισειπειναυτοι-ηλειασε  
 ελθωνιπρωτονλποκαιοιστη  
 καιπαντα-κλεωσιεγραπτη  
 επιτονυντογηνουιναπομ  
 πλθηκαιεσουελενωθιν λλα  
 λεγωμιτηοτικαιηειασει  
 λυοειτιεποιηειληαυτων  
 ηειληανκλεωσιεγραπτη  
 επλαγιον- κλιπεωνηπρο  
 τουειλονταειλενοχλονπο  
 λημηεριαυτουεκλιγραμιχ  
 τεισυνητογηναχαυτοι  
 κλιεωσειπλεοχλοσικαι  
 λυιονεχεθληκηη-καιπρο  
 τρεχοντεσησιλαχοντοχιε

Κλιπηρωτησεντγουεγραμιχ  
 τειστιςυνητειτεπροσεχιου  
 μονουεκλιμετειορφων  
 εμπροσειναυτωνκαιταχια  
 τιαλυτουεγενοντοστιλων  
 ταλευκλιανωσχειωνοιαν  
 φευεπιτησγησουδυνταχια  
 κανατκαιωφηναυτοισιλας  
 ευηιωσεικλιναλισυλλωυ  
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 ουταρηιεπιλλιανσεινανγρ  
 εκφιοβογκαιεγενετονεφε  
 ληνηπικιαζουελυτοι-καινα  
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 κλιεωσειπλεοχλοσικαι  
 λυιονεχεθληκηη-καιπρο  
 τρεχοντεσησιλαχοντοχιε

## II. ROYAL MSS. I D. V-VIII.

THE Bible, in Greek, commonly known as the **CODEX ALEXANDRINUS**. The Old Testament portion includes (in addition to the usual books) 3 and 4 Maccabees, the Epistle of Athanasius to Marcellinus on the Psalms, Eusebius' table of contents to the Psalms, and (after the Psalter) fourteen Canticles; while at the end of the New Testament are appended the two Epistles of Clement. According to the table of contents, the Psalms of Solomon were originally included at the end of the MS.; but they are now lost, together with the end of 2 Clement. The beginning of the New Testament (Mt. i. 1-xxv. 6) is also lost, and a considerable part of the Psalter (Ps. xlix [1]. 20-1xxix. 11 [lxxx. 10]); and there are a few smaller mutilations. Written probably early in the fifth century; according to a tradition recorded in the Arabic and Latin notes on the fly-leaves, by a noble lady of Alexandria, named Thecla. The authority for this tradition is unknown; but the MS. was very probably written at Alexandria, and was certainly there in the Middle Ages, as the property of the Patriarchs. It was apparently taken from Alexandria to Constantinople by Cyril Lucar (Patriarch of Alexandria 1602-1621, and of Constantinople 1621-1638), and by him was presented in 1627 to Charles I. Thus it entered the Royal Library, which was presented to the nation by George II in 1757, shortly after the foundation of the British Museum.

The Codex Alexandrinus is probably the third in age among the great vellum MSS. of the Greek Bible, being surpassed only by the **Vaticanus** and **Sinaiticus**. Both in the Old Testament and in the New its text belongs to a family different from that of its two rivals, the difference being most marked in the book of Judges and in the Gospels. In the latter it stands at the head of the great mass of MSS. containing the type of text which, having been generally adopted in the Church from the fourth century onwards, formed the basis of our own Authorised Version; but modern scholars for the most part prefer the type represented by the **Codex Vaticanus** and its allies, and their evidence has had predominant weight in the preparation of our Revised Version. The Codex Alexandrinus was the first of the greater MSS. to be made accessible to scholars. In the Royal Library and in the British Museum it has always been open for examination and collation, and its contents have been fully published. The Clementine Epistles (then not known to exist in any other MS.) were first published by Patrick Young in 1633, the Old Testament by J. E. Grabe in 1707-1720, and the New Testament by C. G. Woide in 1786. The Old Testament was also published in quasi-facsimile type by H. H. Baber in 1816-1821, and a photographic facsimile of the whole MS. was published by the Trustees of the Museum, under the editorship of Sir E. Maunde Thompson, in 1879-1883. For full descriptions of the MS. see Thompson's introduction to Vol. I of the facsimile, and Thompson and Warner's *Ancient Manuscripts in the British Museum*, Part I (Greek), pp. 17-20 (1881).

Vellum; four vols., ff. 279, 238, 118, 144. 12<sup>3</sup> in. x 10 in. Double columns, generally of 50 or 51 lines; written in a large, square, uncial hand, with some variations in different parts of the MS. The first letter of each paragraph, or, if the paragraph begins in the middle of a line, the first letter of the first complete line in it (e.g. col. 1, ll. 33, 45), is enlarged and stands in the margin. There are no accents or breathings, except a few added by a later hand; but the punctuation is by the first hand. The Eusebian canons and sections are indicated in the margins of the Gospels. The MS. has been corrected by various hands, but only one is of much importance. An example of a correction by this hand, which is probably coeval with the MS. itself, occurs in col. 2, l. 30 of the page reproduced. The original reading was simply *δι πατήρ τοῦ παιδίου ἐλεγεν* (as in **N B C L** and a few other authorities), but the corrector has inserted *μετὰ δακρύων* (as in **D N** and the majority of later authorities) by writing *παιδίου μετα* in the margin, and erasing *παιδίου* and substituting *δακρύων* in the next line.

The page reproduced (Vol. IV, f. 36) contains Mark ix. 2-29.

καὶ ἰωαννην· καὶ αναφέρει αὐτοὺς εἰς ορος ὑψηλον κατ' ἴδια(ν)  
μονους καὶ μετεμορφωθη  
εμπροσθεν αυτων· καὶ τα ἵμα  
5 τια αυτου εγενοντο στιλβον  
τα λευκα λιαν ως χειων οια γυνα  
φευς επι της γης ου δυναται λευ  
καναι· καὶ αφθη αυτοις ηλιας  
συν μωσει· καὶ ησαν συλλαλοι(ν)  
10 τεις τω 〔ησο〕υ· καὶ αποκριθεις ο πε  
τρος λεγει τω 〔ησο〕υ· ραββει· καλον  
εστιν ημας ωδε ειναι· καὶ ποι  
ησωμεν σκηνας τρεις· σοι μια(ν)  
καὶ μωσει μιαν· καὶ ηλια μιαν  
15 ου γαρ ηδει τι λαλησει ησαν γαρ  
εκφοβοι· καὶ εγενετο νεφε  
λη επισκιασουσα αυτοις. καὶ ηλ  
θεν φωνη εκ της νεφελης λε  
γουσα ουτος εστιν ο 〔ιο〕ς μου ο' α  
20 γαπητος αυτου ακουετε· καὶ εξα  
πινα περιβλεψαμενοι ουκετι  
ουδενα ειδον· αλλα τον 〔ησου〕υ μο  
νον μεθ εαυτων  
Καταβαινοντων δε αυτων απο  
25 του ορους· διεστειλατο αυτοις  
ινα μηδενι διηγησωνται α ει  
δον ει μη οταν ο 〔ιο〕ς του αι(θρωπ)ου  
εκ νεκρων αναστη  
29 Και τον λογον εκρατησαν προς  
30 εαυτους συνζητουντες τι  
εστιν το εκ νεκρων αναστη  
ναι· καὶ επηρωτησαν αυ  
35 Τον λεγοντες· οτι λεγουσιν  
οι γραμματεις οτι ηλιαν δει  
ελθειν πρωτον· ο δε αποκρι  
θεις ειπεν αυτοις· ηλειας με(ν)  
ελθων πρωτον αποκαθιστα  
νει παντα· καθως γεγραπται  
επι τον 〔ιο〕υ του αι(θρωπ)ου ινα πολλα  
40 παθη· καὶ εξουδενωθη αλλα  
λεγω 〔ιο〕υ οτι και ηλειας ελη  
λυθεν· και εποιησαν αυτω οσα  
ηθελησαν· καθως γεγραπται  
επ αυτον· και ελθων προς  
45 Τους μαθητας ειδεν οχλον πο  
λυν περι αυτους· και γραμμα  
τεις συνζητουντας αυτοις·  
και ευθεως πας ο οχλος ἴδω(ν)  
αυτον εβεθαμβηθη· και προ  
50 τρεχοντες ησπαζοντο αυτο(ν)

Και επηρωτησεν τους γραμμα  
τεις τι συνζητειτε προς εαυτους  
5α β Και αποκριθεις εις εκ του οχλου  
ειπεν διδασκαλε· ηνεγκα τον 〔ιο〕υ  
μου προς σε εχοντα πνευμα αλα  
λον· και οπου εαν αυτον καταλα  
βη ρησσει αυτον· και αφριζει· και  
τριζει τους οδοντας αυτου· και ἔη  
ρενεται· και ειπον τοις μαθη  
ταις σου ινα αυτο εκβαλωσιν και  
ουκ' ισχυσαν· ο δε αποκριθεις  
αυτοις λεγει· ω γενεα απιστος  
εως ποτε προς 〔ιο〕υ εσομαι  
εως ποτε ανεξομαι 〔ιο〕υ φε  
ρετε αυτον προς με· και ηνεγκα(ν)  
αυτον προς αυτον· και ιδων αυ  
τον ευθεως το πνευμα εσπα  
ραξειν αυτον· και πεσων επι της  
γης εκυλιετο αφριζων  
Και επηρωτησεν τον π(ατε)ρα αυτου  
ποσος χρονος εστιν ως τουτο  
γεγονεν αυτω· ο δε ειπεν παι  
διοθεν· και πολλακεις αυτον  
και εις το πυρ· εβαλεν· και εις  
ϋδατα ινα απολεση αυτον· αλλ' ετι  
δυνασαι βοηθησον ημιν σπλα  
γχισθεις εφ ημας· ο δε 〔ησου〕ς ειπε(ν)  
αυτω το ει δυνασαι πιστευσαι  
παντα δυνατα τω πιστευοντι  
και ευθεως κραξας ο π(ατ)ηρ του παιδιου μετα  
δακρυων ελεγεν· πιστευω βο  
ηθει μου τη απιστεια·  
Ιδων δε ο 〔ησου〕ς οτι επισυντρεχει  
ο οχλος επετειμησεν τω πνευ  
ματι τω ακαθαρτω λεγων αυτω  
το πνευμα το αλαλον· και κωφο(ν)  
εγω σοι επιτασσω εξελθε εξ αυ  
του· και μηκετι εισελθης εις  
αυτον· και κραξαν και πολλα σπα  
ραξαν αυτον εξηλθεν· και εγε  
νετο ωσει νεκρος ωστε τους  
πολλους λεγειν οτι απεθανεν·  
Ο δε 〔ησου〕ς κρατησας αυτον της χειρος  
ηγειρεν αυτον· και ανεστη·  
Και εισελθοντα αυτον εις τον  
οικον οι μαθηται αυτου επηρω  
των αυτον· κατ' ιδιαν· δια τι  
ημεις ουκ' ηδυνηθημεν εκ'  
βαλειν αυτο· και ειπεν αυτοις  
τουτο το γενος εν ουδενι δυναται





### III. ADDITIONAL MS. 17211.

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THE Gospel according to St. Luke, in Greek, written on vellum, probably in the sixth century; imperfect. The MS. is *palimpsest*, the text of St. Luke having been partially washed out in order to receive a portion of the treatise of Severus of Antioch against Joannes Grammaticus of Caesarea, in Syriac. The Syriac work was written by Simeon, a monk in the convent of Mar Simeon at Kartamin (near Mardin, in Mesopotamia), for Daniel, *περιοδευτής* or Visitor of the Province of Amid, afterwards Bishop of Edessa, at the beginning of the ninth century. Bishop Daniel bequeathed the MS. at his death to the monastery of Mar Silas, at Sarug (or Batnae) in Mesopotamia, and it is supposed to have been one of the 250 MSS. brought by Moses of Nisibis in 931-2 from Mesopotamia and Syria to the monastery of St. Mary Deipara (also known as the monastery of the Syrians) in the Nitrian Desert in Egypt, of which he was abbot. Hence it was procured in 1847 by M. Auguste Pacho, and was purchased for the British Museum in the same year.

The practice of using vellum a second time (*palimpsest* = *παλίμψητος*, literally 'scraped again') was not uncommon when fresh vellum was difficult or expensive to procure, and many MSS. have come down to us in which the original writing is covered by texts transcribed in the seventh and subsequent centuries. In these MSS. the original text is in no case complete, and it is natural to suppose that imperfect volumes were the first to be treated in such a way. In the present instance the transcriber of the treatise of Severus used portions of no less than three earlier volumes, viz. this of St. Luke, a MS. of Homer's Iliad, also of the sixth century, and a MS. of Euclid, of the seventh or eighth century. The large leaves of these MSS. were folded across the middle, so as to make two leaves of smaller size, and the Syriac writing runs at right angles to the Greek. Another celebrated palimpsest MS. of the Greek Bible is the Codex Ephraemi at Paris, known as C, and written probably in the fifth century.

The present MS. is known as R, or Codex Nitriensis. The portions of the Gospel text contained in it are Luke i. 1-13, i. 69-ii. 4, ii. 16-27, iv. 38-v. 5, v. 25-vi. 8, vi. 18-40, vi. 49-vii. 22, vii. 44-47, viii. 5-15, viii. 25-ix. 1, ix. 12-43, x. 3-16, xi. 4-27, xii. 4-15, 40-52, xiii. 26-xiv. 1, xiv. 12-xv. 1, xv. 13-xvi. 16, xvii. 21-xviii. 10, xviii. 22-xx. 20, xx. 33-47, xxi. 12-xxii. 15, xxii. 42-56, xxii. 71-xxiii. 11, xxiii. 38-51; in all 516 verses out of 1151, with a portion of the table of chapters which preceded the Gospel text. The text is of good quality, containing many readings classified by Westcott and Hort as 'pre-Syrian.'

Vellum; ff. 48. 12 in. x 9 $\frac{1}{4}$  in. Double columns of 25 lines each. Written in a very large uncial hand, upon ruled lines. The initial letters of paragraphs are enlarged, and project into the margin. The Eusebian sections (but not the canons) are indicated in the margins. The writing has faded very much in places, especially on the flesh-side of the vellum, which is much whiter than the hair-side.

The text was published in full (with the exception of three fragments discovered subsequently) by C. Tischendorf in his *Monumenta Sacra Inedita, nova collectio*, Vol. II (1857); full collations were made by Tregelles and Tischendorf, the results of which were embodied in their respective editions of the Greek New Testament.

The page reproduced (f. 5) contains chap. i. 69-77.

κερας σωτηρι	ημων του
ας ημιν εν τω	δουναι ημιν)
οικω δα(υει)δ του	αφοβος εκ χει
παιδος αυτου	ρος των εκ'
5 καθως ελαλη	χθρων ημων(ν)
σεν δια στο	ρυσθεντας
ματος των	λατρευειν
αγιων των	αυτω εν οσι
απ αιωνος	οτητι και δι
10 προφητων	καιοσυνη'
αυτου· σωτη	ενωπιον αυ
ριαν εξ εχθρων(ν)	του πασας τας
ημων· και εκ	ημερας ημων(ν)·
χειρος παντω(ν)	Kαι συ δε παιδιον]
15 των μισουν	προφητης
των ημας·	ϋψιστου κλη
ποιησαι ελεος	θηση· προπο
μετα των πα	ρευση γαρ προ
τερων ημων(ν)	προσωπου
20 και μνησθη	κ(υριο)υ ετοιμασαι
ναι διαθηκης	οδους αυτου·
αγιας αυτου	του δουναι
ορκον ον ω	γνωσιν σω
μοσεν προς	τηριας τω λαω
25 αβρααμ τον π(ατε)ρα	αυτον· εν αφεσι





#### IV. COTTON MS. TITUS C. XV.

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THE Gospels, in Greek, written in gold and silver letters on purple vellum, probably in the sixth century. Imperfect. Until quite recently only forty-five leaves of this MS. were known to be in existence, and these were parted among four different libraries: thirty-three at Patmos, six in the Vatican Library, four in the British Museum, and two in the Imperial Library at Vienna. In 1896, however, 182 more leaves were acquired by the Russian Imperial Library from Sarumsahly in Cappadocia, so that altogether 227 leaves out of an original total of 466 are now extant. The disruption of the MS. is shown, by the numbering of the leaves, to have taken place at least as early as the twelfth century. The four leaves now in the British Museum formed part of the library of Sir Robert Cotton, who died in 1631; and the Vatican and Vienna leaves are known to have been in their present homes by 1600 and 1670 respectively.

Four purple MSS. of the Greek Gospels are now known, namely, this (denoted by the letter N in the lists of Biblical MSS.), the Codex Rossanensis (Σ), the Codex Beratinus (Φ), and a fragment of St. Matthew recently acquired by the Bibliothèque Nationale at Paris, to which no letter has yet been assigned. All of these probably belong to the sixth century, and the text of Σ is so closely akin to that of N that both must have been copied from the same original. The Paris fragment also has a text almost identical with that of N. The use of purple-stained vellum is, however, of much earlier origin; the taste for such luxurious manuscripts is censured by both Chrysostom and Jerome, as implying greater care for external show than for the contents of the Holy Scriptures (Chrys., *Hom. in Ioh.* 32 ή πᾶσα αὐτοῖς σπουδὴ περὶ τὴν τῶν ὑμένων λεπτότητα καὶ τὸ τῶν γραμμάτων κάλλος, οὐ περὶ τὴν ἀνάγνωσιν . . . οὐδενὸς γὰρ ἀκούω φιλοτιμουμένου δτι οὐδὲ τὰ ἐγκείμενα, ἀλλ' δτι χρυσοῖς ἔχει γράμματιν ἐγγεγραμμένον. Jerome, *Praef. in librum Iob*, 'Habeant qui volunt veteres libros, vel in membranis purpureis auro argentoque descriptos, vel uncialibus, ut vulgo aiunt, litteris, onera magis exarata quam codices, dummodo mihi meisque permittant pauperes habere schedulas, et non tam pulcros codices quam emendatos'). The four extant purple MSS. are the earliest thorough-going representatives of the type of text which is found in the great majority of later MSS., and is familiar to us in our Textus Receptus and Authorised Version. The Codex Alexandrinus, which is described above as belonging to this family in the Gospels, does so less uniformly, and shows more traces of affinity to the earlier types.

Vellum; ff. 5 (f. 1 is a fragment of papyrus bearing Latin writing, which has nothing to do with the rest of the MS.). 12  $\frac{1}{2}$  in. x 10  $\frac{1}{2}$  in. Double columns, of sixteen lines each. Written on thin vellum in a very large uncial hand, in silver letters between ruled lines, with gold for the sacred names, which are abbreviated, θs, is, vs, χs, κs, πηρ, πνα. In the page here shown, κs (col. 1, l. 2), πρs (col. 1, l. 7), and πρα (col. 2, l. 4) are written in gold. Initial letters of paragraphs are enlarged, and project into the margin. Punctuation is employed, usually in the form of a single point on a level with the top, middle, or bottom of the writing. Breathing are indicated by a stroke or dot above the letter (e.g. col. 1, line 5; col. 2, ll. 5, 8, 10, 16), but the rough breathing is not always distinguishable from the smooth. Two dots are placed over initial ι, and one over initial ν. The dot over the η of δωη in col. 2, l. 6, may either be intended to cancel the letter (δω being the commoner reading here), or is merely placed there by mistake, instead of over the ν which follows. αι is habitually written for ε in verbal terminations (col. 1, l. 10, εξελεξασθαι; l. 14, υπαγηται; l. 16, φερηται; col. 2, l. 3, αιτησηται; l. 12, γινωσκεται; but col. 2, l. 8, αγαπατε; l. 16, ητε). The Eusebian sections and canons are indicated in the margins.

The London, Rome, and Vienna leaves were edited by Tischendorf, *Monumenta Sacra Inedita*, 1846, and the Patmos leaves by Duchesne, *Archives des Missions scientifiques et littéraires*, sér. iii, vol. iii, 1876. Since the discovery of the St. Petersburg leaves the whole has been edited by the Rev. H. S. Cronin (*Texts and Studies*, vol. iv, Cambridge, 1899), with a full description of the MS. and its ascertainable history.

The page reproduced (f. 5) contains John xv. 15-19. The MS. stands alone in reading *μισεῖ ὑμᾶς* (for *ὑμᾶς μισεῖ*) and *ἐμίσησεν* (for *μεμίσηκεν*) in v. 18, and is the principal authority for *ὁ κύριος αὐτοῦ* (for *αὐτοῦ ὁ κύριος*) in v. 15, and *μένει* (for *μένῃ*) in v. 16.

λος ουκ οιδε(ν)		και ο καρπος
τι ποιει ο κ(υριο)s		ὑμων μενει.
αυτου. ὑμας δε		ινα ο τι αν αιτη
ειρηκα φιλους	<sup>ρλξ</sup> <sub>ο</sub>	σηται τον π(ατε)ρα
οτι παντα ἀ ἡ	5	εν τω ὄνομα
κουσα παρα του		τι μου δωῃ υμι(ν)
π(ατ)ρ(ο)s μου εγνω	<sup>ρλη</sup> <sub>α</sub>	Ταντα εντελλο
ρισα ὑμιν.		μαι ὑμιν ινα ἀ
Ουχ ὑμεις με		γαπατε αλλη
εξελεξασθαι	10	λους ει ὁ κοσ
αλλ εγω εξελε		μος μισει ὑμας
ξαμην ὑμας		γινωσκεται
και εθηκα ὑμας		οτι εμε πρωτο(ν)
ινα ὑμις ὑπα		ὑμων εμιση
γηται και καρ	15	σεν ει εκ του
πον φερηται		κοσμου ήτε



ρέμοιςεγάντανστις δοχέρασανγλωπόο  
πατέριδημασίν. Ιανόνταστέλαρίνισεν  
τηνταῦτη ἐπιδίδεινοιπάντας::

ΤΕΑΟΕΜΑΒΝΟΪCOVG

## V. ADDITIONAL MS. 20002.

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THE Old Testament, in Greek, of the Septuagint version, written in the tenth century; imperfect. The MS. has been broken up into several portions, which are now widely scattered. The first portion of it, containing the greater part of Genesis (Gen. i. 1-xiv. 6, xviii. 24-xx. 14, xxiv. 54-xlii. 18) is in the Bodleian Library at Oxford; it is written in rough Slavonic uncials. A single leaf, containing Gen. xlii. 19-xliii. 13, is in the Cambridge University Library; of this, one side is in uncials and the other in the same minuscule hand as the leaf represented here. The rest of the Pentateuch and the greater part of Joshua, written partly in the same minuscule hand and partly in a second, are at St. Petersburg. The end of Joshua (from xxiv. 27), with the whole of Judges and Ruth, is in the present portion, in the British Museum, written entirely in the first minuscule hand; while the books of Samuel and the greater part of 1 (3) Kings (to xvi. 28) are at St. Petersburg, written partly in the first minuscule hand and partly in a third. All these portions were brought from the East (the exact locality is unknown) by Tischendorf in 1853 and 1859; but no one except himself (since he retained the connecting leaf between the uncial and minuscule hands in his own possession) knew that they belonged to one and the same MS. In 1876 the connecting leaf was acquired by the Cambridge University Library, but was not identified until 1891, when Dr. Swete recognized its connexion with the Bodleian Genesis (*Academy*, June 6, 1891); while it was only in 1898 that the reconstitution of the MS. was completed by Dr. Rahlf's identification of the minuscule hands (*Göttingische Gelehrte Anzeigen*, 1898, p. 98). The uncial portion is designated in recent lists of Septuagint MSS. by the letter E. In spite of its relatively late date, the text of this MS. is of good character; it is especially valuable for the book of Genesis, for which early authorities are scarce. In the smaller details of text it generally agrees rather with the Codex Alexandrinus than with the Vaticanus; but in the book of Judges, where the two main authorities differ very widely, it exhibits an intermixture of the two recensions, that of the Vaticanus predominating.

Vellum; ff. 16. 13 $\frac{1}{2}$  in. x 10 $\frac{1}{2}$  in. Double columns of forty-two lines each. Written in a very neat and good minuscule hand, on ruled lines. The adoption of minuscule in place of uncial as the ordinary book-hand took place during the ninth and tenth centuries, and this MS., begun in uncials and continued in minuscules, belongs precisely to this period of transition. A few words ( $\theta\epsilon\theta\varsigma$ ,  $\kappa\mu\iota\sigma\varsigma$ ,  $\iota\sigma\pi\alpha\varsigma\lambda$ ,  $\kappa.\tau.\lambda.$ ) are habitually abbreviated, and  $\kappa\alpha\iota$  is usually represented by a symbol. Accents are regularly employed, with some mistakes; in the case of diphthongs the accent is often on the first letter. Punctuation is effected by dots on a level with the top or bottom of the line, the latter representing a comma, not a full stop.

The page reproduced (f. 1) contains Joshua xxiv. 27—Judges i. 8. It will be observed that the Septuagint differs from the Hebrew in the concluding verses of Joshua, placing v. 31 between vv. 28 and 29, and adding vv. 30<sup>a</sup> (col. 1, ll. 18-24), 33<sup>a</sup>, 34<sup>a</sup> (col. 1, l. 33—col. 2, l. 3).

κυρίον πρὸς τὸν λαὸν ἵδον δὲ λίθος δύτος ἔσται  
ἡμῖν ἐις μαρτύριον. δτι δύτος ἀκήκοεν πάν  
τα τὰ λεχθέντα παρὰ κυρίον, δσα ἐλάλησεν  
πρὸς ὑμᾶς σήμερον. (καὶ) δύτος ἔσται ὑμῖν  
5 ἐις μαρτύριον ἐπὶ ἐσχάτων τῶν ἡμερῶν  
ἡνίκα δὲν ψένσησθε κυρίῳ τῷ θ(ε)ῷ ὑμῶν. (καὶ) ἐ<sup>5</sup>  
ξαπέστειλεν ἵησον πάντα τὸν λαὸν (καὶ) ἐ<sup>10</sup>  
πορεύθησαν ἔκαστος ἐις τὸν τόπον ἀντοῦ  
καὶ ἐλάτρευσεν δὲ λαὸς τῷ κυρίῳ πάσας τὰς  
10 ἡμέρας ἵησον. (καὶ) πάσας τὰς ἡμέρας τῶν  
πρεσβυτέρων δσοι ἐφείλκυσαν τὸν χρό<sup>15</sup>  
νον μετὰ ἵησον. (καὶ) δσοι ἵδοσαν πάντα  
τὰ ἔργα κυρίον δσα ἐπόιησεν τῷ ἵστρα(ή)λ. (καὶ) ἐγέ<sup>20</sup>  
νετο μετ εκείνα, (καὶ) ἀπέθανεν ἵησον ὑδί<sup>25</sup>  
15 νανὴ δύνλος κυρίον ἔκατον καὶ δέκα ἑτῶν. (καὶ)  
ἔθαψαν ἀντὸν πρὸς τοὺς ὅρίους τοῦ κλή<sup>30</sup>  
ρου ἀντὸν ἐν θαμνασαχάρῳ. ἐν τῷ δρει ἐφραίμ<sup>35</sup>  
ἀπὸ βορρὰν τὸν δρους γαλαάδ. (καὶ) ἐκεὶ ἐ<sup>35</sup>  
θηκαν μετ ἀντὸν εἰς τὸ μνημέιον ἐν ὧ ἔθαψαν  
20 ἐκεὶ τὰ δρία μαχάμρας, τὰς πετρίνας ἐν ἀι<sup>40</sup>  
περιέτεμεν τὸν διούς ἵστρα(ή)λ ἐν γαλγάλοις  
θε ἐξήγαγεν ἀντὸν ἐξ ἀιγύπτου καθὰ συ<sup>45</sup>  
νέταξεν κύριος. (καὶ) ἐκεὶ ἐισὶν ἔως τῆς σήμερον  
ἡμέρας. (καὶ) τὰ δστὰ ἰωσῆφ' ἀνήγαγον δι<sup>50</sup>  
25 ὑδίον ἵστρα(ή)λ ἐξ αιγύπτου (καὶ) κατώρυξαν ἀντὸν  
ἐν σικίμοις ἐν τῇ μερίδι τοῦ ἀγροῦ δὲ, ἐκτή<sup>55</sup>  
σατο ἰακώβ' παρὰ τῶν ἀμορράιων τῶν  
κατοικούντων ἐν σικίμοις ἀμνάιδον ἐκα<sup>60</sup>  
τὸν (καὶ) ἔδωκεν ἀντὴν ἰωσῆφ' ἐν μερίδῃ. (καὶ) ἐ<sup>60</sup>  
30 γένετο μετὰ ταῦτα, (καὶ) ἐλεάζαρ' ὑδίος ἀράων  
τοῦ ἵερέως ἐτελεύτησεν (καὶ) ἐτάφη ἐν γαβα<sup>65</sup>  
ἀθ, φινεὲς τὸν ἀντὸν ἦν ἔδωκεν ἀντῶ ἐν  
τῷ δρει τῷ ἐφραίμ. ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐ<sup>70</sup>  
λαβον δι ὑδίον ἵστρα(ή)λ τὴν κιβωτὸν τῆς διαθῆ<sup>75</sup>  
35 κης τὸν θεοῦ περιέφερον ἐν ἀντοῖς. (καὶ) φινεὲς  
ἱεράτευσεν ἀντὶ ἐλεάζαρ τὸν π(ατ)ρ(ὸ)ς ἀντὸν,<sup>80</sup>  
ἔως ἀπέθανεν. (καὶ) κατωρύγη ἐν γαβαδ<sup>85</sup>  
τῇ ἀντὸν δι δὲ δι ὑδίον ἵστρα(ή)λ ἀπήλθοσαν ἐ<sup>85</sup>  
καστος ἐις τὸν τόπον ἔαυτῶν, (καὶ) ἐις τὴν ἐ<sup>90</sup>  
40 αυτὸν πόλιν. (καὶ) ἐσέβοντο δι ὑδίον ἵστρα(ή)λ τὴν  
ἀστάρτην (καὶ) τὴν ἀσταρώθ (καὶ) τὸν θεούς  
τῶν ἐθνῶν τῶν κύκλων ἀντῶν καὶ πα<sup>95</sup>

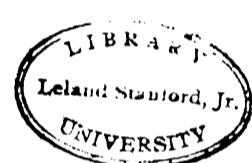
ρέδωκεν ἀντὸν κύριος ἐις χειρας ἀιγλων τῷ  
βασιλέι μωάβ· καὶ κατεκυρίευσεν  
ἀντῶ ἔτη δεκαοκτῶ:

## ΤΕΛΟΣ ΞΛΑΒΕΝ Ο ΙΗΣΟΥΣ

5

## ΚΡΙΤΑΙ

Καὶ ἐγένετο μετὰ τὴν τελευτὴν ἵησον.  
(καὶ) ἐπηρώτων δι ὑδίον ἵστρα(ή)λ ἐν τῷ κῷ λέγον  
τε· τὶς ἀναβήσεται ἡμῖν ἀφηγόν  
μενος τῶν πολεμῆσαι ἐν αυτῷ πρὸς  
10 τὸν χανανάιον. (καὶ) ἐιπεν κύριος· ιοῦδας  
ἀναβήσεται· ἵδον δέδωκα τὴν γῆν  
ἐν χειρὶ ἀντοῦ. (καὶ) ἐιπεν ιοῦδας πρὸς συ<sup>15</sup>  
μεών τὸν ἀδελφὸν ἀντοῦ· ἀνάβηθι  
μετ ἐμον ἐν τῷ κλήρῳ μου. (καὶ) παρατα<sup>20</sup>  
15 ἔώμεθα πρὸς τὸν χανανάιον. (καὶ) πο  
ρεύσομαι καὶ γε ἐγὼ μετὰ σοῦ ἐν τῷ  
κλήρῳ σου. (καὶ) ἐπορεύθη μετ ἀντοῦ συμε<sup>25</sup>  
ών. (καὶ) ἀνέβη ιοῦδας. (καὶ) παρέδωκεν  
κύριος τὸν χανανάιον. (καὶ) τὸν φερεζαίον.  
20 ἐις χειρας ἀντοῦ. (καὶ) ἐκοψαν ἀντὸν  
ἐν βεζέκ' ἐις δέκα χιλιάδας ἀνδρῶν.  
(καὶ) κατέλαβον ἀδωνιβεζέκ' ἐν τῇ βεζέκ'. (καὶ)  
παρετάξαντο πρὸς ἀντὸν, (καὶ) ἐκοψαν τὸν<sup>30</sup>  
χανανάιον. καὶ τὸν φερεζαίον. (καὶ) ἔφυ<sup>35</sup>  
25 γεν ἀδωνιβεζέκ' (καὶ) κατέδραμον δπίσω  
ἀντὸν. (καὶ) κατέλαβον ἀντὸν (καὶ) ἀπέκο  
ψαν τὰ ἄκρα τῶν χειρῶν ἀντὸν. (καὶ) τὰ ἄ<sup>40</sup>  
κρα τῶν ποδῶν ἀντὸν καὶ ἐιπεν ἀδωνι  
βεζέκ'. ἐβδομήκοντα ἄνδρας βασι<sup>45</sup>  
30 λεις τὰ ἄκρα τῶν χειρῶν ἀντῶν. (καὶ) τὰ ἄκρα  
τῶν ποδῶν ἀντῶν. (καὶ) ἀποκεκομένοι  
ἡσαν συλλέγοντες τὰ ὑπώκατω τῆς  
τραπέζης μου· καθὼς δῦν ἐπόησα,<sup>50</sup>  
δύτως ἀντἀπέδωκέν μοι δ θεος. (καὶ) ἄγου<sup>55</sup>  
35 σιν ἀντὸν ἐις ἵερουσαλήμ. (καὶ) ἀπέθανεν ἐκεῖ. (καὶ)  
ἐπολέμουν δι ὑδίον ἵστρα(ή)λ, (καὶ) κατελάβοντο



‡ ΤΟΚΑΤΛΙΩΑΝΝ ‡  
\* ΕΝΑΓΓΕΛΙΟΝ† \*

μαρχίνηρόβρο· καιόβροσήμαρόσημθη· καιθή  
ηρόβρο· ουτοσηνέμαρχίωρόσημθη· ωαρτα  
διαυτούέθητο· και χωρίσαντούέθητοσημθη·  
ογλονθη· σηματο· ζωηη· καιηζωηημη·  
τωράμωρ· καιτόφωτεμονισκοπιαφαινη· Σ  
λισκοπιαμπούικανθη· Εγθησαροσσεω  
ταλμενοσπαρθη· ομομεναιτωιωάμηστον·  
τοστηθηρηδημερτυριαμ· ιμδημερτη· ισηηπρη·  
τονφωτοσ· ιμδημερτη· ισηηπρη· διασιτοντευκηη  
σικειμοστοφωσ· ιλλιμδημερτυρη· ισηηπρη· τονφω  
τοσ· ισηηφωτεδληθιμομ· οφωτιζρηη  
ταιμομ· ορχημενηδημηκομημ· ορητηκοσηληη·  
καιοικόσημειαντονέθητο· ικαιοικόσημειαντοη  
ονικέημω· οραίιδηληητη· καιοιιδηιαντηη·  
ωαρθημομ· οσιδηθημημητημ· Ελληκηματησ

## VI. BURNEY MS. 19.

THE Gospels, in Greek; written probably in the eleventh century. Formerly in the library of San Lorenzo del Escorial in Spain, which contained a considerable number of Greek MSS. collected in Italy in the sixteenth century by various Spanish noblemen. The library of the Escorial was conveyed to Madrid in 1808, during the French occupation of Spain, but was restored to its original home on the return of Ferdinand VII in 1814. During the two transfers, however, many volumes were stolen or lost, the present MS. probably among the number. Subsequently it was bought by Dr. Charles Burney (son of the historian of music, Dr. Johnson's friend), whose library was remarkable for its Greek manuscripts and editions of classical authors. On Dr. Burney's death in 1817 his entire library was purchased by the nation and incorporated in the British Museum.

The present volume is a fair representative of the great mass of copies of the Gospels written in minuscule or cursive hands. More than 1300 such copies of the Gospels are now known to be in existence, and more than 1100 copies of other parts of the New Testament, not counting Lectionaries, of which about 1200 are known. In most cases their text (though with infinite differences of detail) is of the family known as Syrian or Constantinopolitan, at the head of which stand the uncials A and N, described above. Comparatively few range themselves with the rival groups represented by N BDL and the earliest versions and Fathers. The present MS. has been collated by Scrivener (*Collation of about twenty Greek MSS. of the Holy Gospels*, 1853), and is numbered 569 in his catalogue of MSS., and 481 in that of Gregory (Tischendorf's *Novum Testamentum Graece*, vol. iii).

Vellum; ff. 210. 8 $\frac{3}{4}$  in. x 6 $\frac{1}{2}$  in. Written in a rather small minuscule hand, the letters depending from the ruled lines, as often in Greek MSS. of the late tenth to thirteenth centuries, instead of standing upon them. A full page miniature of the Evangelist stands at the head of each Gospel, with head-pieces of coloured patterns upon gold in the normal Byzantine style at the top of the first page of text. The practice of enlarging the first letter in the first complete line of a new paragraph (as in the Codex Alexandrinus) is exemplified here also (l. 7). The breathings are square, as usual before the twelfth century.

The page reproduced (f. 166) contains John i. 1-12. The title is in letters of gold.

+ Τὸ κατὰ Ἰωάννην  
Ἔγαγρέλιον + +

Ἐν αρχῇ ἦν ὁ λόγος· καὶ ὁ λόγος ἦν πρὸς τὸν Θ(εό)ν. καὶ Θ(εό)ς  
ἦν ὁ λόγος· οὐτος ἦν ἐν αρχῇ πρὸς τὸν Θ(εό)ν· πάντα  
δι' αὐτοῦ ἐγένετο· καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἐν.  
δ γέγονεν· ἐν ἀντῷ. ζωὴ ἦν· καὶ ἡ ζωὴ ἦν τὸ φῶ(s)  
5 τῶν ἀν(θρώπ)ων· καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει. (καὶ)  
ἡ σκοτία αὐτὸν οὐ κατέλαβεν· ἐγένετο ἀν(θρωπ)ος ἀπε  
Σταλμένος παρὰ Θ(εο)ῦ δύνομα αὐτῷ. ἰωάννης. οὐ  
τος ἦλθεν εἰς μαρτυρίαν· ἵνα μαρτυρήσῃ περὶ  
τοῦ φωτὸς. ἵνα πάντες πιστεύσωσι δι' αὐτοῦ οὐκ ἦν  
10 ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φω  
τός· ἦν τὸ φῶς τὸ ἀληθινὸν. δ φωτίζει πάν  
τα ἀν(θρωπ)ον. ἐρχόμενον εἰς τὸν κόσμον· ἐν τῷ κόσμῳ ἦν·  
καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο. καὶ ὁ κόσμος αὐτὸν  
οὐκ ἔγνω· εἰς τὰ ἴδια ἦλθε. καὶ οἱ ἴδιοι αὐτὸν οὐ  
15 παρέλαβον· ὅσοι δὲ ἔλαβον ἀντὸν. ἔδωκεν ἀντοῖς







## VII. ADDITIONAL MS. 19352.

THE Psalter, in Greek, of the Septuagint version; written and illuminated by the arch-presbyter Theodorus of Caesarea, under the orders of the *syncellus* Michael, the head of the monastery of the Studium (at Constantinople), and completed in February of the year 6574 of the Constantinopolitan era [= A.D. 1066]. The name of the monastery has been erased, but appears to be as here given. This would account for the prominence given in some of the miniatures (ff. 27 b, 88) to the iconoclastic controversy, in which Theodorus Studita (abbot of the Studium) was the principal opponent of the emperor Leo, and for a representation (on f. 207 b) of Michael ὁ καθηγούμενος καὶ σύγκελλος ὁ Στουδίτης (i.e. Michael Studita, the friend of Theodorus). A further point is given to these references by the fact of the scribe's name being Theodorus and that of his patron, the existing abbot of the Studium, Michael. On the other hand the somewhat frequent representations of St. Basil are no doubt due to the connexion of the scribe with Caesarea. The MS. is valuable, not only as a dated example of Greek writing of the eleventh century, but especially as an example of the best style of Byzantine decorative art, applied to the ornamentation of copies of the Scriptures. It was purchased for the Museum in 1853, at the sale of the library of Mr. H. P. Borrell, of Smyrna.

Vellum; ff. 208. 9½ in. x 7¾ in. Titles and initial letters of verses in gold. The margins of nearly every page are filled with drawings in gold and colours, including portraits of saints and scenes illustrative of passages in the Psalms. The page here represented contains (1) a small half-length figure of our Lord, (2) a figure of St. Spyridon, bishop of Trimithus in Cyprus, and traditionally prominent in the Council of Nicaea, balanced by a group representing his opponents, the Arians; this is presumably intended to illustrate Ps. lxxviii (lxxix), 12, 13. At the bottom of the page is (3) a representation of our Lord enthroned between cherubim, approached by the patriarch Jacob, leading his sons Joseph and Benjamin; the whole being illustrative of Ps. lxxix. 2, 3 (lxxx. 1, 2).

The page reproduced (f. 107 b) contains Ps. lxxviii. 11-lxxix. 3 (= lxxix. 11-lxxx. 2 in the Hebrew numbering).

(βραχιονός σου περιποίησαι τούς)  
νίον τῶν τεθανατωμένων :  
ὁ ἄγιος σπυρίδων  
'Απόδος τοῖς γείτοσιν ἡμῶν ἐπτα  
πλασίονα εἰς τὸν κόλπον αὐτῶν :  
5 Τὸν ὀνειδισμὸν αὐτῶν δὲ ὡνεῖδι  
σάν σε κύριε :  
'Ημεῖς δὲ λαός σου καὶ πρόβατα  
οἱ ἀριανοί  
νομῆς σου :  
'Ανθομολογησόμεθά σοι ὁ θεός εἰς  
10 τὸν αἰῶνα :  
Εἰς γενεὰν καὶ γενεὰν ἐξαγγελοῦ  
μεν τὴν αἰνεσίν σου :  
  
Εἰς τὸ τέλος ὑπὲρ τῶν ἀλλοιωθησομένων  
ΜΑΡΤΥΡΙΟΝ τῷ Αἰώνιῳ ἀντίῳ ὑπὲρ τοῦ ἀστυπάτου  
15 'Ο ποιμαίνων τὸν ἵστρα ἡλ πρόσσχεις :  
'Ο δόδηγῶν ὡσεὶ πρόβατον τὸν ιω  
σήφ :  
1(ησους) χριστος  
'Ο καθήμενος ἐπὶ τῶν χερουβιμ  
ἐμφάνηθι :  
20 'Εναντίον ἐφραὶμ καὶ βενιαμὶν  
καὶ μαν(ν)ασῆ :  
  
ιακώβ  
ιωσήφ βενια  
μίν





Κείσιναν θάκωσσαν:  
καὶ σῶμα κεράστηται  
χρυσού πεπίκροστάχρ  
παχυστίου καὶ λεύκης  
πανοπλίθος φόβος.  
Καὶ λίθορτίμορφόν τού  
καὶ πατάτα λεύκηστα  
έκεινα αἰτίασκεισοι  
λιαζομένη πάνωστι  
σπλαντεῖ: Καὶ οἰπτοι  
τοιοχειστικοῖς πανδέοις  
σπλαντεῖς φερούχει  
σίσιον πανσπλαντομόρφορτοι  
τοιοφεντεῖ Καὶ ρύπαντο  
τοιούτην πελέκην πεπίκρη  
καὶ λίθορτίμορφος Καὶ  
ποιητούμενος παντοτοῖ  
χαλαστάτη πελέκηστοι  
διαμοστίτετοις οικοσκού:  
Καὶ πωοίχοντοι παντοτοῖς  
καὶ τοιούτην παντοτοῖς  
ποιεῖ παντοτοῖς καὶ οὐκ οὐ  
φερούσαντα εἴπερον  
εὐρύιοντά: Καὶ ουαστί<sup>το</sup>  
λεύκη σπλαντομόρφος παντοτοῖς  
παντοτοῖς παντοτοῖς παντοτοῖς  
ούσιον θέλησεν ούσιον τού  
σπλαντοτοῖς παντοτοῖς αὐτού  
οὐρεγκετοπαντοτοῖς παντοτοῖς  
παντοτοῖς παντοτοῖς παντοτοῖς  
εἰς παντοτοῖς παντοτοῖς: Καὶ οὐ  
οὐρεγκετοπαντοτοῖς παντοτοῖς  
πονειν παντοτοῖς παντοτοῖς  
λοιπού εἰς εὐρισκώντα  
εὐρειούσιακαὶ εἴπερον  
Καὶ εἰς παλάσην παντοτοῖς παντοτοῖς  
παλάσην παντοτοῖς παντοτοῖς  
παντοτοῖς παντοτοῖς παντοτοῖς  
καὶ παντοτοῖς παντοτοῖς παντοτοῖς  
οἱ φερούχειστοι οὐκέτε  
οι παντοτοῖς παντοτοῖς παντοτοῖς  
Καὶ παντοτοῖς παντοτοῖς  
φερούχειστοι οὐκέτε  
παντοτοῖς παντοτοῖς παντοτοῖς  
σπλαντομόρφοι παντοτοῖς παντοτοῖς

## VIII. ROYAL MS. I D. II.

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THE Old Testament, in Greek, of the Septuagint version ; written in the thirteenth century. In its present state the MS. contains the books of Ruth, Kings (4), Chronicles (2), Esdras (i.e. Ezra and Nehemiah), Esther (two different texts), Maccabees (3), and Isaiah ; but the quire-numeration shows that it must once have contained the earlier books, from Genesis to Judges, and the presence of Isaiah shows that it also contained the Prophets and probably all the remaining books of the Old Testament. The latter portion must, however, have been lost early, since the end of Isaiah (ch. xxxv. 5 to end) is supplied in a hand of the fifteenth century.

The text is that of the recension of Lucian, made at Antioch about A.D. 300, which subsequently became the standard text in Antioch and Constantinople, but differs considerably from that found in the majority of MSS. and in our printed editions. As in other MSS. of this recension, two distinct texts are given of the book of Esther, one of them being substantially the ordinary text of the book, while the other has many omissions and variations (cf. Lagarde, *Librorum Veteris Testamenti Canonicorum pars prior*, p. xv).

A note at the beginning (fifteenth or sixteenth century) shows that the volume then belonged to the monastery of the Holy Trinity in the island of Chalcé (presumably the island of that name near Constantinople). In 1655 it was in the library formed by Thomas Howard, Earl of Arundel, the well-known collector of antiquities ; the text of the two versions of Esther being in that year edited from it by James Ussher, Archbishop of Armagh (*De Graeca Septuaginta Interpretum Versione Syntagma*, pp. 111-147). In 1666 it appears in a catalogue of the Royal Library, in which it remained until the incorporation of the latter in the British Museum.

Vellum ; ff. 216. 12 $\frac{3}{4}$  in. x 9 in. Written in a neat minuscule hand, the greater part in double columns, but four quires (ff. 81-112) have three columns to the page. This arrangement, which is rare, suggests that the MS. may have been copied from an early uncial archetype, in which (as in the Codex Vaticanus) triple columns were employed. Marginal notes are added by two hands, which may be assigned to the fourteenth century, one (as in the page here reproduced) giving notes of contents, while the other transcribes considerable extracts from other books of the Old Testament. In the longer text of the book of Esther the asterisks and obeli employed by Origen (in his Hexapla) to indicate passages introduced by him from the Hebrew, but not belonging to the Septuagint in its original form, have been inserted, partly by the original scribe, but mainly by Archbishop Ussher. The MS. was collated for the edition of the Septuagint by Holmes and Parsons (who indicate it by the number 93), and also by Lagarde for his edition of the Lucianic text (*vid. supr.*).

παραλειπομένων	δευτέρα
νόμος δανειδός	
<p>[διαι]ρέσεσιν αὐτῶν : ὅτι οὔτως      ἐντολαὶ δανειδός, ἀνῶ τοῦ θεοῦ :      οὐ παρῆλθον τὰς ἐντο      λὰς δανειδός τοῦ βασιλέως      5 περὶ τῶν ἕρεών καὶ τῶν      λευτῶν εἰς πάντα λό      γον καὶ εἰς τὸν θησαυ      ροῦν· καὶ ἡγοιμάσθη      πάντα τὰ ἔργα σαλωμάτων,      10 ἀφ ἡς ἡμέρας ἐθεμελί      ώθη ὁ οἰκος κυρίου· καὶ ἔως      οὐ ἐτελείωσε σαλομάτων      τὸν οἰκον κυρίου : τότε      ὥχετο σαλομῶν εἰς γε      15 σιῶν γαμέρη καὶ εἰς τὸν ἀ      ἰδάθ τὴν παρὰ θάλασσαν      ἐν γῇ αἰδῶμ : καὶ ἀπέ      στειλε χειρὰμ τῷ σαλομάτων      ἐν χειρὶ δούλων αὐτοῦ,      20 πλοῖα· καὶ παῖδες εἰδό      τας θάλασσαν : καὶ ὁ      χοντο μετὰ τῶν παῖδων      σαλωμῶν εἰς σωφειρὰ·      καὶ ἔλαβον ἐκεῖδεν τρι      25 ακόσια καὶ πεντήκοντα      τάλαντα χρυσίου, καὶ ἡ      νεγκε τῷ βασιλεὶ σαλ      μῶν : καὶ βασιλισσα      σαβά ἡκουσε τὸ δυνομα      30 σαλομῶν, καὶ ἦλθε τοῦ      πειράσαι αὐτὸν ἐν αἱ      νῆγμασιν εἰς ἵερουσαλήμ ἐν δυ      νάμει βαρεία σφόδρα·      καὶ κάμηλοι αἴρονται      35 ἀρώματα· καὶ χρυσί      ον εἰς πλῆθος, καὶ λί      θον τίμιον : καὶ ἥλ      θεν πρὸς σαλωμῶν·      καὶ ἐλάλησεν πρὸς αὐ      40 τὸν πάντα δσα ἦν      τῇ ψυχῇ αὐτῆς : καὶ      ἀνῆγγειλεν αὐτῇ σαλ      μῶν πάντας τοὺς λό      γους αὐτῆς· καὶ οὐ πα      45 ρῆλθε λόγος ἀπὸ σαλω      μῶν, δν οὐκ ἀπῆγγειλεν :      αὐτῇ :</p>	<p>καὶ εἶδε βασιλισσα σα      βὰ τὴν σοφίαν σαλω      μῶντος. καὶ τὸν οἰκον      δν ὀκοδόμησε σαλομάτων      καὶ τα βρώματα τῶν      τραπεζῶν αὐτοῦ· καὶ      καθέδραν παίδων      αὐτοῦ· καὶ στάσιν λειτουρ      γῶν αὐτοῦ· καὶ τὰ ἐνδύ<sup>1</sup>      ματα αὐτοῦ· καὶ τοὺς      οίνοχοοὺς αὐτοῦ· καὶ      τὸν στολισμὸν αὐτοῦ·      καὶ τὰ δλοκαυτώματα<sup>2</sup>      ἀ ἀνέφερεν ἐν οἰκῳ      κυρίου καὶ ἔξ ἑαυτῆς ἐγένε      το, καὶ οὐκ ἦν ἐν αὐτῇ      ἐτὶ πνεῦμα : καὶ εἰπε      πρὸς τὸν βασιλέα ἀλη      θινδς δ λόγος δν ἡκουσα<sup>3</sup>      ἐν τῇ γῇ μου περὶ σοῦ·      καὶ τῶν λόγων σου καὶ      τῆς σοφίας σου· καὶ οὐ      κ ἐπίστευσα τοῖς λόγοις,      ἔως οὐ ἦλθον καὶ εἶδον      οἱ δφθαλμοὶ μου· καὶ      ίδον οὐκ ἀπηγγέλη μοι      τὸ ἥμισυ, ἀπὸ τοῦ πλή<sup>4</sup>      θους τῆς σοφίας σου·      πρὸς ἔθηκας ἐπὶ τὴν      ἀκοὴν ἦν ἡκουσα<sup>5</sup> : μακα      ρίαι αἱ γυναῖκες σου· καὶ      μακάριοι οἱ παῖδες σου      οὗτοι· καὶ μακάριοι οἱ      ἄνδρες, οἱ παρεστηκό<sup>6</sup>      τες σοι διὰ παντὸς, οἱ      ἀκοῦοντες τῆς σοφίας      σου : εἴη κύριος δ θεός σου εὐ<sup>7</sup>      λογημένος δε εὐδόκη      σεν ἐν σοὶ τὸν δοῦναί σε      ἐπὶ θρόνον αὐτοῦ εἰς βα      σιλέα τῷ λαῷ αὐτοῦ      ἐν τῷ ἀγαπάν κύριον τὸν θεόν      σου τὸν ἵστραλη τοῦ στῆσαι αὐ      τὸν εἰς αἰώνα αἰώνος·      καὶ ἔδωκε σε ἐπ' αὐτοὺς      εἰς βασιλέα τοῦ ποιῆσαι</p>
περὶ σα βὰς βα σιλίσ σης	επαν <sup>8</sup> σαβά τ <sup>9</sup> σολο μ(ῶν)
λόγοι βα σιλήσσης	
	δῶρα τῷ βασιλεῖ
	δῶρα βασιλ(έως)
	εὑργεσι <sup>10</sup> βασιλ(έως)
	τῇ βασιλίσσῃ
	σαβά
	δσα ἡθέλησεν δσα ἡτή
	σατο ἐκτὸς πάντων ὀν
	ἡνεγκε τῷ βασιλεὶ σαλο
	μῶν, καὶ ἀπέστρεψεν
	εἰς τὴν γῆν αὐτῆς : καὶ ἦν
	δ σταθμὸς τοῦ χρυσίου
	τοῦ ἐνεχθέντος τῷ σα
	λομῶν ἐν ἐνιαυτῷ ἐνί,
	ἐξακόσια καὶ ἔξηκοντ <sup>11</sup>
	καὶ ἔξ τάλαντα χρυσίου·
	πλὴν τῶν ἀνδρῶν
	τῶν ὑποτεταγμένων
	καὶ τῶν ἐμπορευομένων)
	οἱ ἔφερον· καὶ πάντες
	οἱ βασιλεῖς τῆς Ἀραβίας·
	καὶ στρατηγοὶ τῆς γῆς ἔ
	φερον χρυσίου καὶ ἀργύ
	ριον τῷ βασιλεὶ σαλομ(ῶν) :
	καὶ ἐποίησεν δ βασιλεὺς
	σαλομῶν τριακοσίους



IN ALERE RUM QVIS  
QUA LEX <sup>FRANCUM</sup> EX ROMAN  
DUCEAT  
ET ALUDIE BANT DISCI  
PULICUS  
MCCCXI **E**T UENIUNT HIERO  
LCCXXVII SOLYMAN  
IO XXI CICUM INTRIOSSER  
TEOPLUM  
COEPIT EICE RCUENDEN  
TESETE MENTES  
INTEMPLAM  
ET MENSAS NUNCIAM  
LARIORUM  
CICATHEDRAS SUENDEN  
TIVM COLAM  
BASE UERIT  
ET NON SINE BATUS QVIS  
QUA MUNASTRANS  
FERRE PER  
TEMPLUM  
ET DOCE BANT KOENEGIS  
NON SCRIBI VIMESI  
QUA LADOMUS MEADO  
MUSORATIONIS

## IX. HARLEY MS. 1775.

THE Four Gospels, in Latin, of St. Jerome's version; written in the seventh century, if not earlier. The place of origin of this MS. is unknown; Bishop Wordsworth and Mr. White (*Novum Testamentum . . . Latine*, Oxford, 1889-1898, p. 705) suggest North Italy. It was formerly in the library of Cardinal Mazarin, and after his death passed (in 1668) by exchange into the Bibliothèque du Roi. Thence it was stolen (with many other MSS.) in 1707 by Jean Aymon, who subsequently sold it to Robert Harley, first Earl of Oxford, whose MSS. were incorporated in the British Museum at its foundation.

The MS. is one of the oldest copies of the Vulgate in existence, but its text, though of great value, is regarded by Wordsworth and White as, on the whole, less good than that which is found in the Codex Amiatinus and Lindisfarne Gospels (*vid. inf.*). It was collated by Bentley for his proposed edition of the Greek and Latin New Testament, and again for Wordsworth and White's edition, in which it is indicated by the letter Z.

Vellum; ff. 470. 7 in. x 4 $\frac{1}{2}$  in. Written colometrically (i.e. in short clauses, corresponding to pauses in the sense) in a fine uncial hand, with twenty-five lines to the page. Corrections have been made in a nearly contemporary half-uncial hand; e.g. in the page reproduced, *fructum* in l. 2, *hierusolymam* in l. 6, *templo* in line 12, *colombas* in l. 16, and *nonne scriptum* in l. 23. In l. 22 the words *dicens eis* are re-written (by the original scribe) over the half washed-out words *eis dicens*. The Eusebian sections and canons are indicated in the margins.

The page reproduced (f. 195 b) contains Mark xi. 14-17.

in aeternum quis  
fructum  
quam ex te man  
ducet  
et audiebant disci  
puli eius  
Et ueniunt hierō  
solymam  
et cum introisset  
templum  
coepit eicere uenden  
tes et ementes  
in templūm  
et mensas nummu  
lariorum  
et cathedras uenden  
tium colum  
bas euertit  
et non sinebat ut quis  
quam uas trans  
ferret per  
templum  
et docebat dicens eis  
“scribūtum est  
quia domus mea do  
mus orationis

5

10

15

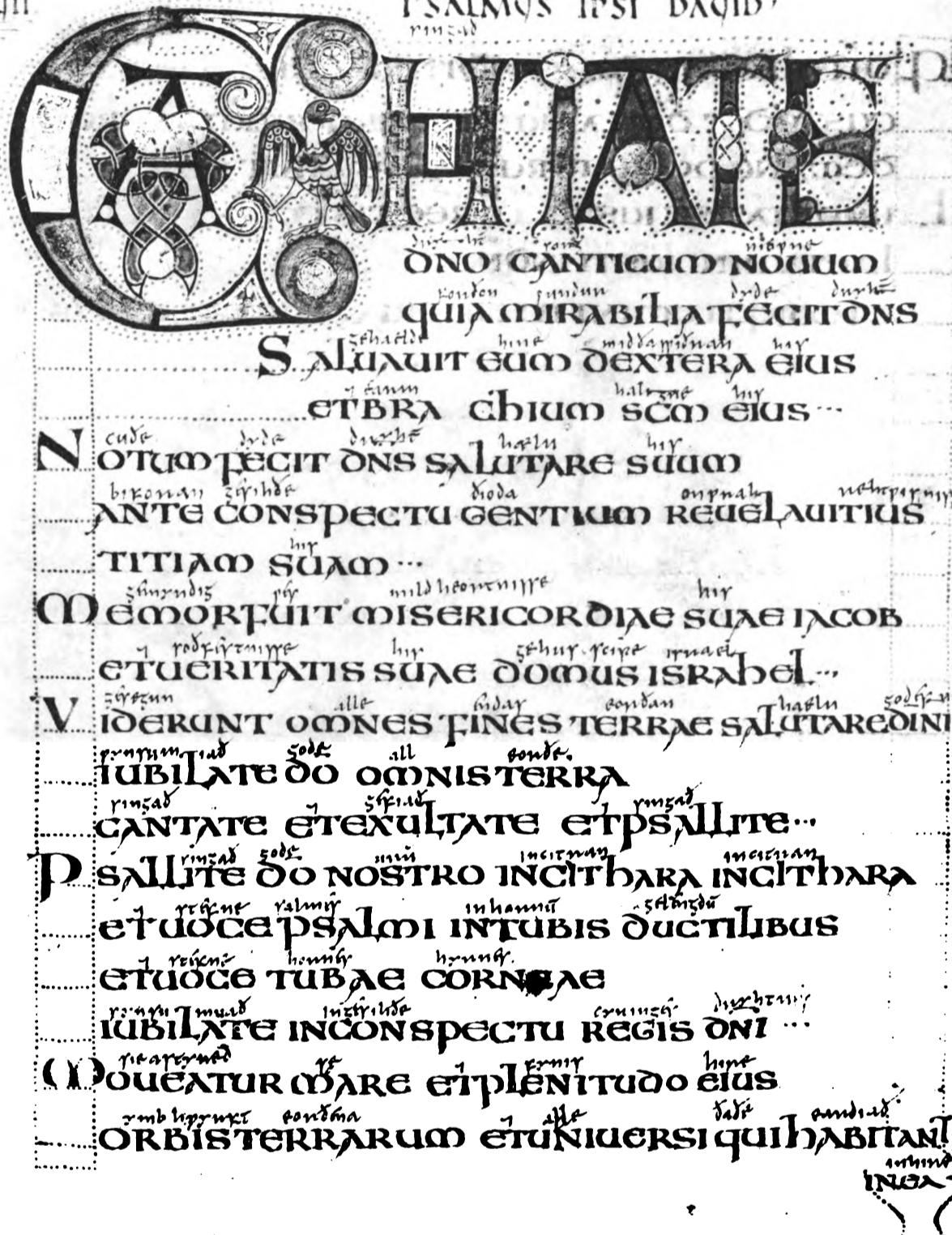
20

25

M CXXI  
I  
M CXXI  
L CCXXXVIII  
io XXI







## X. COTTON MS. VESPASIAN A. I.

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THE Psalter, in Latin, of St. Jerome's earlier, or Roman, version, the result of a slight revision of the Old Latin version with reference, not to the original Hebrew, but to the Septuagint. This version was officially adopted by Pope Damasus, and still remains in use in the cathedral of St. Peter at Rome; but in the Western Church generally it was superseded by St. Jerome's later version, known as the Gallican Psalter. The Psalms are followed, as often, by the Canticles, and by some Latin hymns; and the whole is accompanied by an interlinear Anglo-Saxon version, which is the earliest extant translation of the Psalms in the English language. The Latin text appears to be of the late seventh or early eighth century; the Anglo-Saxon version of the ninth century. Some prefatory matter, relating to the Psalter, is prefixed in a different but contemporary hand (ff. 2-11), and some additional matter (including the *Quicunque vult*) is appended in a hand of the eleventh century (ff. 155-60).

The book corresponds exactly (except for the loss of a leaf at the beginning of the Psalms) with the description given by Elmham in his history of the monastery of St. Augustine at Canterbury (ed. Hardwick, Rolls Series, p. 98) in the fifteenth century, of a Psalter preserved over the high altar of that monastery, which was believed to have been presented to it by St. Augustine; but the date of the writing renders this tradition impossible. The character of the ornamentation also is thoroughly English, whereas the books of St. Augustine would presumably have been brought from Rome. It is possible, however, that it was copied from a Psalter brought by St. Augustine, and the fact of its containing the Roman version is in favour of this view; on the other hand the Anglo-Saxon gloss is said (though not very positively) to be in the Mercian dialect (cf. H. Sweet, *The Oldest English Texts*, Early English Text Society, vol. lxxxiii, 1885, pp. vii, 184), in which case it probably did not enter St. Augustine's until the end of the ninth century at earliest. In the year 1599 it came into the possession of Sir Robert Cotton (his autograph is on f. 12), and passed with the rest of his library into the British Museum on its foundation.

Vellum; ff. 160. 9 $\frac{1}{2}$  in.  $\times$  7 in. The introductory matter is written in small rustic capitals, the body of the work in large uncials, the Anglo-Saxon gloss in a small cursive hand. The initial letters of each Psalm are illuminated in the Anglo-Irish style; larger illuminations of the same kind are employed (as in the page here reproduced) at the beginning of Pss. xvii (xviii), xxvi (xxvii), xxxviii (xxxix), lii (liii), lxviii (lxix), lxxx (lxxxii), xcvi (xcviii), cix (cx), and cxviii (cxix); and a full-page miniature is given on f. 30 b (before Ps. xxvi). A leaf from a Psalter of the early thirteenth century, with a miniature of Christ in glory on the *recto* and a fine illuminated initial B on the *verso*, has been inserted at the beginning of the volume (f. 1).

For a full description of the MS. see Thompson and Warner's *Ancient Manuscripts in the British Museum*, part ii (Latin), pp. 8-11. The text (Latin and Anglo-Saxon) has been published by J. Stevenson (*Anglo-Saxon and Early English Psalter*, Surtees Society, 1843 and 1847) and H. Sweet (*op. cit.*).

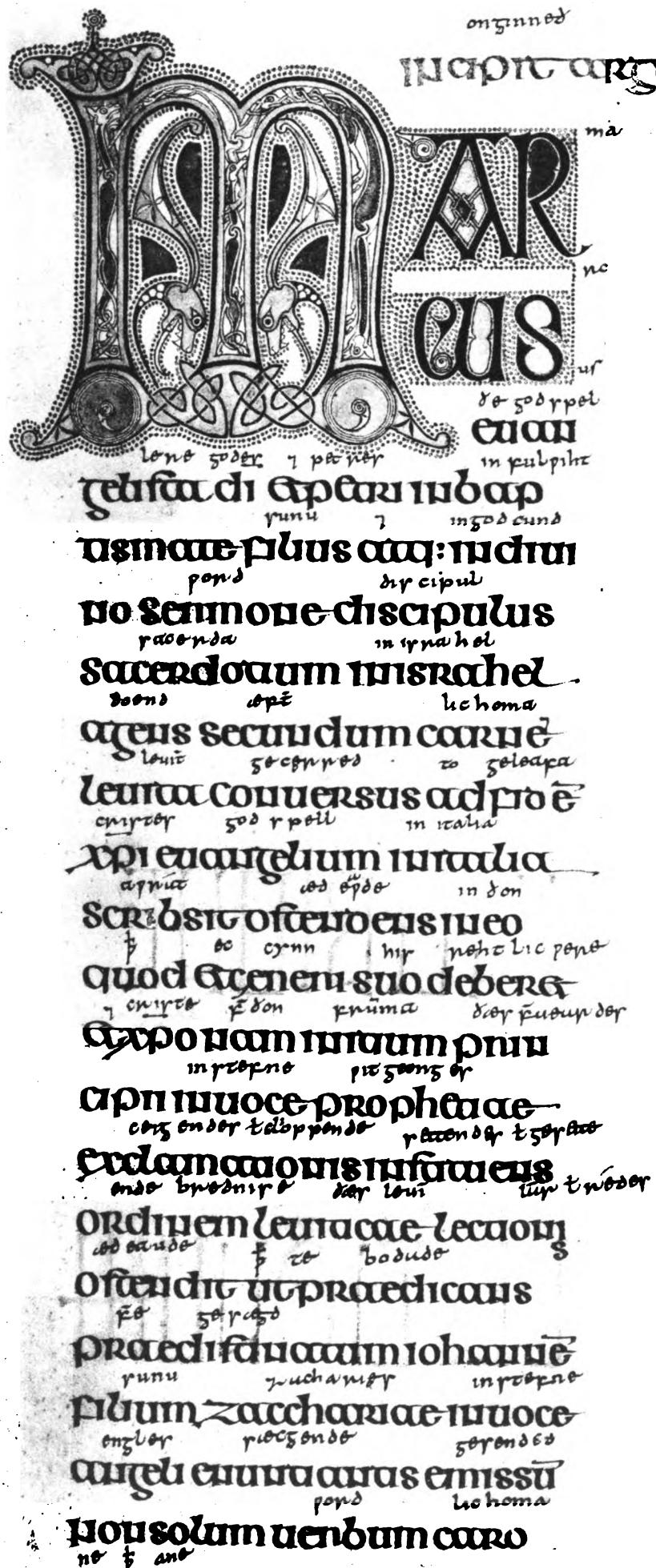
The page reproduced (f. 93 b) contains Ps. xcvi. (xcviii.) 1-7.

PSALMVS IPSI DAVID

singað

**C**ANTATE  
dryht(ne) song niowne  
Dno canticum nouum  
forðon wundur dyde dryht(en)  
quia mirabilia fecit d(omi)n(u)s  
5 gehaelde hine mid ða swiðran his  
Saluauit eum dextera eius  
(and) earm haligne his  
et brachium sanctum eius ...  
cuðe dyde dryht(en) hælu his  
Notum fecit d(omi)n(u)s salutare suum  
biforan gesihðe ðioda onwrah rehtwisnisse  
ante conspectu gentium reuelauit ius  
his  
titiam suam ...  
gemyndig wes mildheortnisse his  
10 Memor fuit misericordiae suae iacob  
(and) soðfestnisse his gehus scipe israel  
et ueritatis suae domus israhel ...  
gesegun alle endas eorðan haelu godes ures  
Viderunt omnes fines terrae salutare d(e)i n(ostr)i  
wynsumiað gode all eorðe  
iubilate d(e)o omnis terra  
singað (and) gefiað (and) singað  
cantate et exultate et psallite ...  
singað gode uru(m) in citran in citran  
15 Psallite d(e)o nostro in cithara in cithara  
(and) stefne salmes in hornu(m) gelengdu(m)  
et uoce psalmi in tubis ductilibus  
(and) stefne hornes hymnes  
et uoce tubae corneae  
wynsumuað in gesihðe cyninges dryhtnes  
iubilate in conspectu regis d(omi)ni ...  
sie astyred sæ (and) fynis hire  
Moueatur mare et plenitudo eius  
20 ymbhwyrst eorðena (and) alle ðaðe eardiað  
orbis terrarum et uniuersi qui habitant  
in hire  
in ea .





## XI. COTTON MS. NERO D. IV.

THE Gospels, in Latin, of St. Jerome's version; written at Lindisfarne about 690-700 in honour of St. Cuthbert (ob. 687), and hence known as the Lindisfarne Gospels. About the middle of the tenth century an Anglo-Saxon word-for-word translation was written between the lines by the priest Aldred, who in a note at the end states that the original Latin text was written by Eadfrith, bishop of Lindisfarne (698-721); that it was covered and 'made firm on the outside' (i.e. either bound or provided with a case or cover, such as is frequently found with early Celtic MSS.) by Ethilwald, bishop of Lindisfarne (724-740); and that Billfrith, the anchorite, wrought in Smith's work the ornaments on its outside and adorned it with gold and silver and precious stones. This jewelled cover was no doubt lost at the dissolution of the monasteries; the present binding (of silver-gilt and precious stones) was the gift of Bishop Maltby of Durham, in 1853.

The MS. was originally deposited with the body of St. Cuthbert in his shrine at Lindisfarne, but was carried away in 875 on account of a Danish invasion. According to the story of Simeon of Durham (writing about 1104) the monks wandered about the country for several years, carrying with them the saint's body and the book. At last they attempted to cross over to Ireland; but a storm at once arose, in which the precious volume was lost overboard. Taking this as a sign of the saint's unwillingness to leave his own country, they put back to shore; and ultimately, in accordance with an express revelation from St. Cuthbert, they found the book during an exceptionally low tide, uninjured by water. In connexion with this story it may be observed that some of the leaves of the MS. show plain signs of damage by water which has filtered in from outside and rested between the pages; and that a close-fitting cover, such as is alluded to above, might conceivably protect a book in such an adventure. After this escape, the book accompanied the Saint's body in its further wanderings about Northumbria, finding homes successively at Chester-le-Street, Durham, and at last in Lindisfarne again, where it remained until the dissolution of the monasteries. Its history for the rest of the sixteenth century is unknown, but ultimately it was bought by Sir R. Cotton from Robert Bowyer, Clerk of the Parliaments under James I, and so came into the possession of the British Museum, with the rest of the Cottonian library.

The Latin text is of excellent character, and the MS. is classed by Wordsworth and White as closely akin and nearly equal in value to the Codex Amiatinus, the best authority for the Vulgate text, which itself was written in Northumbria at about the same date. A list of festivals (on which special lessons were to be read) prefixed to each Gospel has recently been shown to contain festivals peculiar to the Church of Naples (see Morin, *Liber Comicus*, p. 426); hence it is probable that the volume was transcribed from a copy of the Gospels brought to England by Hadrian, abbot of the monastery of Nisita, near Naples, who came to this country as friend and adviser of Archbishop Theodore in 669. The interlinear Anglo-Saxon gloss in the Old Northumbrian dialect is noticeable as being the earliest extant version of the Gospels in English.

Vellum; ff. 258. 13 $\frac{1}{2}$  in. x 9 $\frac{1}{2}$  in. Double columns; written in a very handsome half-uncial hand. The Eusebian canons and sections are indicated in the margins, together with a chapter-numeration which is also found in the Codex Amiatinus and seems to have been in use especially in Northumbria (Matt. 88, Mark 46, Luke 94, John 45; cf. pl. xii, Wordsworth and White's Vulgate, p. 18, and Berger's *Histoire de la Vulgate*, p. 355). At the beginning of each Gospel is a full-page miniature of the Evangelist, and a page of exquisite ornamentation in the best Anglo-Celtic style (originally developed in Ireland, and brought into northern England by the Christian missionaries from Iona), with elaborate interlaced patterns and soft, harmoniously blended colours. The first words of each Gospel are similarly ornamented, and smaller decorations of the same style are employed at the beginnings of the prologues and other prefatory matter. The text of the MS., both Latin and Anglo-Saxon, has been published in full by J. Stevenson and G. Waring (*The Lindisfarne and Rushworth Gospels*, Surtees Society Publications, 1854-1865), and by W. W. Skeat (*The Holy Gospels in Anglo-Saxon, Northumbrian, and Old Mercian Versions*, 1871-1887). A full description is given in the *Catalogue of Ancient MSS. in the British Museum*, part ii (Latin), pp. 15-18; and for a reproduction of an illuminated page in colours see *Illuminated Manuscripts in the British Museum*, by G. F. Warner, second series, 1900, pl. 1.

The page reproduced (f. 90) contains the greater part of the prologue to St. Mark's Gospel, the name of the evangelist being elaborately ornamented.

onginneð  
INCIPIT ARGUMENTUM

M A R <sup>ma</sup>  
C U S <sup>rc</sup>  
ðe godspel  
euān

lere godes (and) petres in fulwiht  
gelista d(e)i et petri in bap  
5 sunu (and) in godcund  
tismate filius atq(ue) in diui  
word discipul  
no sermone discipulus  
sacerda in israhel  
sacerdotium in israhel  
doend æft(er) lichoma  
agens secundum carne(m)  
leuit(a) gecærred to geleasa  
leuita conuersus ad fide(m)  
10 cristes godspell in italia  
xpi euangelium in italia  
awrāt aed eawde in ðon  
scribsit ostendens in eo  
þ(at) ec cynn his rehtlic were  
quod et generi suo deberet  
(and) criste f(or)ðon frūma ðaes f(or)uareades  
et xpo nam initium prin  
15 in stefne wit geonges  
cipii in uoce prophetiae  
ceigendes (vel) clioppende settendes (vel) gesette  
exclamationis instituens  
ende brennise ðaes leui lár (vel) rédes  
ordinem leuiticae lectionis  
æd eaude þ(at) te te bodade  
ostendit ut praedicans  
20 f(or)e gesægd  
praedistinatum iohanne(m)  
sunu zachariæ in stefne  
filium zacchariae in uoce  
engles sægende gesended  
angeli enuntiantis emissu(m)  
word lichoma  
non solum uerbum caro  
ne þ(at) ane

geworden ah lichoma drihtes  
factum sed corpus d(omi)ni  
ðerh word godcundes stefn  
per uerbum diuinæ uocis  
gesaweled frūma / godspellesca  
animatum initio euange  
/ ðaes bodes  
licae praedicationis os  
were æd eawed þ(at) te se ðe ðas rédes  
5 tenderet ut qui haec legens  
witte he to huæm frūma lichomas  
sciret cui initium carnis  
in drihtne (and) hælendes tocynde (vel)  
in d(omi)no et ih(es)u aduenientis  
hús reht were  
habitaculum deberet  
to on cnauanne end in him word  
agnoscere atq(ue) in se uerbu(m)  
stefnes þ(at) te in efnu(m) sónum  
10 uocis quod in consonantib(us)  
losad were onfunde  
perdiderat inueniret  
æft(er) ðon (and) endung (vel) fylnise godspelles  
deniq(ue) et perfectio euangelii  
werc in eode (and) mið fulwiht  
opus intrans et baptismo  
drihtnes bodiga god ongann (vel) onginnen(de)  
d(omi)ni praedicare d(eu)m inco  
ne wann accennise  
15 ans non laborauit natiui  
lichomaes ðon in ærru(m)  
tatem carnis quam in pri  
awoendat were cweða ah  
orib(us) uicerat dicere sed  
all in ðæm f(or)ðmestu(m) ðæt tal  
totum in primis expositione(m)  
f(or)leenes fæst(e)rn tales  
deserti iejunium numeri  
cunnung diables þ(at) somnung  
20 temptationem diaboli con  
wildeora  
gregationem bestiarum  
(and) hernise brohte  
et ministerium protulit  
engla þ(at) te sette  
angelorum ut instituens  
usih to oncnawanne siundrio  
nos ad intellegendum singula



Parvus bibens cibis que  
cibis bibitum non poterit  
possimus cibis nullis  
quidem meū bibetis  
autem ad dexteram  
ministrum non  
parvus cibis  
Sed quid: parvus est apud  
te meo / Unde dignissimi sunt  
audientes deinceps discipu  
li cibis natibus  
habetur in cibis cito  
cibis scitis quicq; gen  
principes dominarum  
eorum / Tunc excentur  
cibationes sunt potes  
de cibis intenuos  
quicq; uoluerit in  
cibis maiori sicut et cibis  
ministrum  
uoluerit in cibis  
cibus esse erit uestem  
cibus / ministri  
filius hominis uent  
ministrans d'clan  
mā suā ne d'emptio  
nem promulgas  
autem q: nutrato d'co  
mes d'clan maximo minui

Et cunctam incolam tis  
ad casu amovata  
Hoc nec umbra insuper  
nigra loquitur / explet  
per se postmodum super  
et a cunctis cunctis cunctis  
O iacta in agnus infensus  
accedit et confortans  
Si autem recipiueris in in  
fernum / non usque ad hu  
militante  
O iacta ubi quidem mutabatur  
Accede adhuc superius et  
enitabi hoc talius / cho  
Rex neclentibus eis abieci  
secutae sunt et umbra mul  
et ex quo geci sedentes / ~~ad~~  
secus uiam audienuit  
qd inest transire  
et clamauerunt oicentes  
O ne misericordia nostra filiorum  
Tunba autem in cneperabat  
eos ut tacerent  
at illius clama bant  
centes O ne misericordia nos  
tris filiorum auro  
et stetit ibis et uocauit eos  
et ait quid uultis ut faciam uo  
Dicunt illi ei / ~~te~~ / ~~vis~~

## XII. ROYAL MS. I B. VII.

THE Gospels, in Latin, of St. Jerome's version, with the customary prefaces, &c. ; written in Northumbria, probably at Lindisfarne, in the eighth century. Subsequently in the Royal Library, but there is nothing to show how it entered that collection.

The text is closely akin to that of the Lindisfarne Gospels, from which it appears to have been copied in the main, though in many places readings peculiar to the Lindisfarne Gospels have subsequently been erased and others substituted. It contains the same remarkable list of festivals (see above, pl. xi), indicating its derivation from a South Italian archetype. The text of the Gospels, however, exhibits some variations from that of the Lindisfarne MS., notably in the insertion of a long passage after Matt. xx. 28, which is also found in the Graeco-Latin Codex Bezae, the Curetonian Syriac (the Lewis Syriac is defective here), most MSS. of the Old Latin version, and a few MSS. of the Vulgate. It is the longest of the interpolations which are characteristic of the 'Western' text of the Gospels and Acts. In giving this passage, as well as in some other variants from the standard of the Amiatinus and Lindisfarne MSS., this MS. agrees with the so-called 'St. Augustine's Gospels' in the Bodleian Library at Oxford (Wordsworth's O).

Vellum ; ff. 155.  $11\frac{1}{2}$  in.  $\times 8\frac{1}{2}$  in. Double columns ; written colometrically in a neat half-uncial hand of medium size. Only the usual abbreviations are employed. The Eusebian canons and sections are indicated in the margins (e.g. at col. 1, ll. 10, 24, and col. 2, l. 15), together with the same chapter-numeration as in the Lindisfarne and other Northumbrian MSS. (e.g. at col. 2, l. 15 ; cf. pl. xi). The first lines of these chapters are written in red (e.g. col. 2, l. 15). The initial letters of the first three Gospels, and of Matt. i. 18, are decorated in the Anglo-Saxon style, though not very elaborately ; those of the prologues, &c., and of St. John's Gospel are simple enlarged black letters surrounded by red dots. On f. 15 b is a record, in a hand of the tenth century, of the manumission of one Eadelm by King Æthelstan, immediately after his accession (A.D. 925) ; the text of this has been published by Birch (*Cartularium Saxonicum*, II, No. 639), but is wrongly assigned to the period before Æthelstan became king.

The page reproduced (f. 38) contains Matt. xx. 22-32, with the apocryphal addition after v. 28 mentioned above. In col. 1, l. 6 the mark before *ad* is intended to call attention to the insertion to be made from the margin ; in col. 1, ll. 13, 14, two strokes indicate that the order of the words *gentium principes* should be reversed. In col. 1, ll. 9, 15, 23, col. 2, ll. 4, 14, superfluous blank spaces at the ends of lines have been utilized for the concluding words of the lines below.

Potestis bibere calicem qu  
em ego bibitus sum  
Dicunt ei possumus et ait illis  
Calicem quide(m) meu(m) bibetis  
5 Sedere autem ad dextera(m)  
aut meam ad sinistram non (est)  
meum dare uobis  
Sed quib(us) paratu(m) est a pa  
tre meo /li indignati sunt  
10 **E**t audientes decem discipu  
de duobus fratribus  
Ih(esu)s autem uocauit eos ad  
se et ait eis scitis quia gen  
tiu(m) /principes dominantur  
15 eorum /tate(m) exercent in  
Et qui maiores sunt potes  
eos n(on) ita erit inter uos  
Sed quicumq(ue) uoluerit in  
ter uos maior fieri sit ues  
20 ter minister  
Et qui uoluerit inter uos  
primus esse erit uester  
seruus /ministrari  
25 **S**icut filius hominis n(on) uenit  
sed ministrare et dare  
anima(m) sua(m) redemptio  
nem pro multis  
Uos autem q(ue)ritis de modico  
crescere et de maximo minui

CCIII  
II  
M.CXLIII  
L.CCLXX

CCIII  
III  
M.CXII  
L.LXX

Cum autem introieretis  
ad caenam uocati  
Nolite recumbere in supe  
riorib(us) locis /ueniat  
Ne forte dignior te super  
Et accedens is qui te inuitauit  
Dicat tibi adhuc inferius  
accede et confundaris  
Si autem recubueris in in  
feriori loco et uenerit hu  
milor te  
Dicet tibi qui te inuitabit  
Accede adhuc superius et  
erit tibi hoc utilius /cho  
Et egredientib(us) eis ab ieri  
secutae sunt eu(m) turba mul  
Et ecce duo cæci sedentes ta  
secus uiam audierunt  
q(uo)d ih(esu)s transiret  
Et clamauerunt dicentes  
D(omi)ne miserere nostri filii d(au)id  
Turba autem increpabat  
eos ut tacerent  
At illi magis clamabant di  
centes d(omi)ne miserere nos  
tri filii dauid  
Et stetit ih(esu)s et uocauit eos  
Et ait quid uultis ut facia(m) uo  
Dicunt illi d(omi)ne /bis

LXVIII  
CCV  
II  
M.CXVI  
L.CCXVIII





### XIII. HARLEY MS. 2788

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THE Gospels, in Latin, of St. Jerome's version, with the usual prefatory matter. Written about A.D. 800, under the influence, and perhaps at the court, of Charlemagne; known sometimes as the Codex Aureus, being written throughout in letters of gold. Its history is unknown until 1720, when it was purchased for 1100 guilders (about £100) at the Hague, at the sale of the library of Jean Jacques Charron, Marquis de Menars, Président à Mortier of the Parliament of Paris, for Robert Harley, Earl of Oxford, with whose library it subsequently entered the British Museum (see Diary of H. Wanley, Lansdowne MS. 771, ff. 19, 22, 22 b, 24, 25; *Bibliotheca Menarsiana*, 1720, p. 2).

This volume is one of the most splendid specimens of a group of manuscripts produced in the reign of Charlemagne, as the result of that monarch's encouragement of the study and circulation of the Scriptures. These MSS. are distinguished by the beauty of their writing and the gorgeousness of their ornamentation. The writing is in gold (in some instances in minuscules, in others in uncials, as here), and the ornamentation shows strongly the influence of the Anglo-Saxon style, especially in the interlaced designs, which, though not so elaborate as in the Lindisfarne Gospels and its fellows, are yet frequently employed in the large initials and in borders. The Harley Codex Aureus is closely connected in style and execution with three MSS. in particular out of this group, at Trèves (the *Codex Ada*, published with many facsimiles by Menzel, Corssen, and Janitschek, Leipzig, 1889), Abbeville, and Paris (Bibl. Nat. 8850, formerly in the monastery of St. Médard at Soissons; facsimiles in Bastard, *Peintures des Manuscrits*). It is uncertain where these MSS. were produced; but the imperial schools connected with Charlemagne's court at Aachen have been suggested as a probable place of origin (Berger, *Histoire de la Vulgate*, pp. 270-277).

Vellum; ff. 208. 1 ft. 2 $\frac{1}{2}$  in. x 10 in. Double columns of 32 lines each, enclosed in broad decorated borders. The Eusebian canons and sections are indicated in the margins, together with a chapter-division which is found in many other MSS., and which somewhat approaches that which is in use in our modern Bibles (Matt. 28, Mark 13, Luke 21, John 14). The first words of these chapters are written in red; e.g. col. 2, l. 11 in the page reproduced. The tables of Eusebian canons at the beginning (ff. 6 b-11 b) are enclosed in handsome architectural designs in gold and colours; and at the beginning of each Gospel there are two illuminated pages, one containing a portrait of the Evangelist, the other the first words of the Gospel elaborately ornamented. In these pages the influence of the Anglo-Saxon school of illumination is very evident. Another illuminated page (f. 12 b), in gold, silver, and colours, is prefixed to the four Gospels as a whole. The borders inclosing the columns of writing differ in every page, but become simpler in the latter portion of the volume; and the manuscript as a whole, though more gorgeous than the Lindisfarne Gospels (chiefly through the lavish use of gold), does not leave the same impression of inexhaustible skill and industry.

The manuscript has been often described (see *Catalogue of Ancient MSS. in the British Museum*, part ii (Latin), pp. 22-24, plates 39-41; Menzel, *Die Trierer Ada-Handschrift*, pp. 86, 87, and plates 26-28), but never published in full. It was collated for Bentley's projected edition of the New Testament.

The page reproduced (f. 38 b) contains Matt. x. 37-xi. 4. The photograph is slightly reduced in scale, the original measurements of the page as here shown (part of the margins being omitted) being 13 $\frac{1}{2}$  in. x 9 $\frac{1}{2}$  in.

Secundum

aut matrem plus  
quam me non est  
me dignus  
Et qui amat filium  
5 aut filiam super  
me non est me  
dignus  
Et qui non accipit  
crucem suam, et  
10 sequitur me · non  
est me dignus,  
**Q**ui inuenit ani  
mam suam  
perdet illam  
15 Et qui perdiderit  
animam suam  
propter me · inue  
niet eam  
**Q**ui recipit uos ·  
20 me recipit  
Et qui me recipit ·  
recipit eum qui  
me misit  
**Q**ui recipit pro  
25 phetam in no  
mine prophetae  
mercedem pro  
phetæ accipiet,  
Et qui recipit ius  
30 tum in nomine  
iusti · mercedem  
iusti accipiet

M. xcvi  
III  
lv. ccxi  
i. cv  
M. xcvi  
I  
lv. cxvi  
i. cxx  
M. xcvi  
X  
sol(us)

M. c  
VI  
M. xcvi  
**E**t quicumque  
potum dederit  
uni ex minimis  
istis calicem aquæ  
frigidæ tantum  
in nomine disci  
puli · Amen dico  
uobis · non per  
det mercedem  
suam :

M. cxi  
X  
sol(us)  
**E**t factum est  
cum consum  
masset ih(esu)s præ  
cipiens duodeci(m)  
discipulis suis,  
transiit inde ut  
doceret et præ  
dicaret in ciuita  
tibus eorum

M. cii  
V  
lv. lxviii  
**I**ohannes autem  
cum audisset in  
uinculis opera  
**Xp** · mittens  
duos de discipu  
lis suis ait illi.  
Tu es qui uentu  
rus es an alium  
expectamus  
Et respondens  
ih(esu)s · ait illis  
Euntes renunti  
ate iohanni



# INCIPIT LIBER ISAIAE · PRO PHETAE

Cap. 1.



ISIOTSA  
IAEFILII  
AMOS  
QUAMWI  
DIT SUP  
IUDAM.  
ETHIERU  
SALEM IN  
DIEBUS. O  
ZIAEIOXTHA

achaz ezechiae regum iuda. Audiret accl  
etauribus percipite terra. qn̄ dñs locutus  
est. filios enuterui et exaltauit. Ip̄sia autem  
spreuerunt me. Cognovit bos passus forē  
suum et asinus praesep dominis sui. Israel  
non cognovit me. populus meus non intelle  
xit. Uaegentia peccatrici populo grāui. In  
quitate semini nequam filii sceleratis.  
Dereliquerunt dñm. blasphemauerunt sc̄m  
is̄t. ab alienatis sunt retrorsum. super quo  
perturbauit ultora addentes praevaricatio  
nem. Omne caput languidum et omne cor  
marens. a plantapodis usq; ad uertacem.  
non est in eos sanitas. Uulnus et liuor et pla  
gatumens. Non est circumligata neccu  
rat a medicamine. Neq; foetoleo. Terra uā  
deserta. Ciuitates uestrae. succensae igni  
regionem uestram coram uobis alienideu  
rant. Et desolabitur sicut in uastitate hosti  
li. Et derelinquetur filiation ut umbra culū  
inuincia. Et sicut tegurium incucumerario.  
sicut ciuitas quae uastatur. Ni si dñs exerci  
tum reliquisset nobis semen. quas si doma  
fuissemus. Et quas igmorra similes offēmus.  
Audiret ubi dñi principes sodomorum.  
percipite aurib; legem dñi. populus gomor  
rae. Quomibi multitudinem uicamarum  
uestrarum dicit dñs. plenus sum holocausta  
ārietum. Et adipem pinguium. et sanguin  
em uitorum et agnorum et hircorum  
nolui. Cum ueneritas ante conspectum eū.

quisque si uirchae domibus uestris uac  
bylareatis in coruismis. Ne ad foras ultora  
sacrificium frustra incensum. ab homina  
tioemib; neomeniam et fabbaturum efor  
tūratis alias non foras. In quis uoces  
uestrorū. Kalenda uestrā et sollemnitatis  
uestras odiuit anima mea. facta sunt mihi  
molesta laboraui sustinens. Et cum expon  
deritis manus uestras a uera oculis meos  
auobis. Et cum multiplicaueris orationes  
non exaudiam. Manus uestrā a sanguine  
plena esunt. Lauamini. mundifico.  
et uertere malum cogitationum uestrarū  
ab oculis meis. Quiescite. agere peruerit  
Discite bene facere. Quaerite iudicium.  
subuenite oppresso. Iudicate pupillo. De  
fendite uiduam. Cauente et arguitem  
dicit dñs. Si fuerit peccata uestra ut coce  
num. quas in x dealbabuntur. Et si fuerint  
rubra quasi uermiculus. uelut lana alba  
erunt. Si uolueritis et audieritis boniter  
rae comedetis. Quod si uolueritis et emetis  
ad iracundiam prouocaueritis gladius.  
deuorabit uos. quia o dñi locutio es. Quo  
modo facta est meretrix ciuitas fideles plo  
na iudicii. Iustitia habitauit in ea. Nunc  
autem homicidae. Argentum tuum uer  
sum est. inscoriam. Uinum tuum myctum  
aqua. principes tui infideles socii furum.  
Omnes diligunt munera. sequuntur reca  
butiones. pupillo non iudicant. Et causa  
uiduae non ingreditur a deo. Propter  
hoc a dñi exercitum fortis es. heu consu  
labor super hostibus meis. Et iudicabor  
de inimicis meis. Et conuertam manū meā  
ad te. Et excoquam ad purum scoriandum.  
Et a foram omnes tagnum tuum. Et rofa  
tuam iudicabo uos. ut fuerint prius exconsi  
liarii uos sicut antiquitus. Post haec uoca  
bi si ciuitas iusta urbi. fidelis. sion in iudicio  
redimeatur. Et reducent eam in iustitia  
et conceret scelos et peccatores similes.  
Et qui dereliquerunt dñm consumentur.  
Confundentur enim ab idolis quibus sacri  
ficauerunt. Et rubeos et super horas.  
quos elegeratis. Cum fuerint uoluntatibus  
defluentibus foliis. Et uoluntatibus ab iugis  
aqua. Et erit fortitudo uestra. ut fauilla  
frappe. Et opus uestrum quae scintilla. Et  
succendetur utrūq; similem et quae cangue.

## XIV. ADDITIONAL MS. 10546.

---

THE Bible, in Latin, of St. Jerome's version, as edited by Alcuin; written at Tours about the middle of the ninth century. At the end of the sixteenth century it was in the possession of the monastery of Moûtiers-Grandval, near Bale, as appears from an inscription at the end of the volume in the names of J. H. Mellifer, praepositus of the monastery, and the members of the chapter; the signatures show that the inscription must have been written between 1589 and 1597 (Berger, *Hist. de la Vulgate*, p. 211). On the occupation of the diocese of Bale by the French Republican troops in 1792, much of the property of the monastery was dispersed, and this huge volume is said to have been sold to M. Bennot, mayor of Delémont, for 3 fr. 60 cent. M. Bennot sold it for about 300 francs to M. de Speyr-Passavant, of Bale, in 1822; and he, after nearly succeeding in selling it (as the actual Bible presented by Alcuin to Charlemagne in 801) to Charles X of France for 60,000 francs (£2,400), finally disposed of it to the British Museum in 1836 for £750.

The manuscript belongs to a group of copies of the Bible executed in the monastery of St. Martin of Tours, which represent in varying degrees the edition of the Vulgate prepared by Alcuin for Charlemagne. Alcuin, born at York in 735, and famous as the master of the archiepiscopal schools in that city, was invited to France by Charlemagne in 781 to superintend the education of the royal family, and to promote the revival of learning in the country. In 796 he settled at Tours, of which monastery he had been made abbot, revived the schools there, and undertook the revision of the text of the Bible, sending to York for manuscripts for this purpose. At Christmas 801 he presented a copy of his edition to the emperor. This edition is believed to be best represented by the Codex Vallicellianus, now in the library of the Oratory at Rome; but it also appears, though with considerable modifications progressively introduced, in the group of MSS. referred to above, executed in Alcuin's own school of Tours, of which this is one. Alcuin's revision, being largely based upon good Northumbrian manuscripts, gave a relatively pure text of the Vulgate; but its influence was not lasting, corruptions being rapidly introduced, even at Tours itself.

Vellum; ff. 449. 1 ft. 8 in. x 1 ft. 2 $\frac{1}{2}$  in.; one of the largest MSS. in existence. Written in double columns of 50 lines each, in the Caroline minuscule introduced during the reign of Charlemagne, of which the school at Tours was one of the chief homes. There are four full-page illuminations (each containing several groups of figures), at the beginning of Genesis, Exodus, Matthew, and Revelations respectively; the latter now stands at the end of the whole volume. Large initial letters, illuminated in gold, silver, and colours, are prefixed to the several books, as in the page reproduced. The first lines of each book are in uncials, the titles in capitals in red or gold and silver upon purple bands. The tables of Eusebian canons are contained in four pages of coloured architectural designs. For a full description of the MS. see Madden, *Gentleman's Magazine*, 1836, pp. 358-363, 468-477, 580-587, Thompson, *Catalogue of Ancient MSS.*, part ii (Latin), pp. 1-4; and for a discussion of its text, Berger, *Hist. de la Vulgate*, pp. 209-212, 225-242. The text of the Gospels was collated by G. M. Youngman for the edition of Wordsworth and White, in which it is indicated by the letter K.

The page reproduced (f. 141 b, reduced in scale and with part of the margins omitted) contains Isa. i. 1-31.

## INCIPIT LIBER

### ISAIAE PRO

### PHETAE.

5 **V**ISIO ISA  
IAE FILII  
AMOS ·  
QUAM UI  
DIT SUP(ER)  
IUDAM ·  
10 ET HIERU  
SALEM · IN  
DIEBUS · O  
ZIAE · IOATHA(M)  
achaz ezechiae regum iuda · Audite caeli  
15 et auribus percipite · terra · q(uo)n(i)a)m d(omi)n(u)s locutus  
est · filios enutriui et exaltaui · Ipsi autem  
spreuerunt me. Cognouit bos possessore(m)  
suum et asinus praesepe domini sui · Israhel  
non cognouit me · populus meus non intelle  
20 xit · Uae genti peccatrici populo graui · ini  
quitate · semini nequam filiis sceleratis ·  
Dereliquerunt d(omi)n(u)m · blasphemauerunt s(an)c(tu)m  
isr(ahe)l · abalienati sunt retrorsum · super quo  
percutia(m) uos ultra addentes praeuaricatio  
25 nem. Omne caput languidum et omne cor  
maerens · a planta pedis usq(ue) ad uerticem ·  
non est in eo sanitas · Uulnus et liuor et pla  
ga tumens · Non est circumligata nec cu  
rata medicamine · neq(ue) fota oleo · Terra u(est)ra  
30 deserta · Ciuitates uestrae · succensae igni ·  
regionem uestram coram uobis alieni deuo  
rant · Et desolabitur sicut in uastitate hosti  
li · Et derelinquetur filia sion ut umbraculu(m)  
in uinea · Et sicut tegurium in cucumerario ·  
35 sicut ciuitas quae uastatur · Nisi d(omi)n(u)s exerci  
tuum reliquisset nobis semen · quasi sodoma  
fuissemus · Et quasi gomorra similes essemus ·  
Audite uerbum d(omi)ni principes sodomorum ·  
percipite aurib(us) legem d(e)i n(ost)ri · populus gomor  
40 rae · Quo mihi multitudinem uictimarum  
uestrarum dicit d(omi)n(u)s · Plenus sum holocausta  
arietum · et adipem pinguium · et sanguine  
nem uitulorum et agnorum et hircoru(m)  
nolui · Cum ueneritis ante conspectu(m) meu(m) ·

quis quaesiuit haec de manibus uestris · ut am  
bularetis in atrii meis · Ne adferatis ultra  
sacrificium frustra incensum · ab homina  
tio est mihi · Neomeniam et sabbatum et fes  
5 tuitates alias non feram · Iniqui sunt coetis  
uestri · Kalendas uestras et sollemnitates  
uestras odiuit anima mea · facta sunt mihi  
molestia · laborau sustinens · Et cum exten  
deritis manus uestras auertam oculos meos  
10 a uobis · Et cum multiplicaueritis oratione(m)  
non exaudiam · Manus uestrae sanguine  
plena sunt · Lauamini · mundi estote ·  
auferte malum cogitationum uestraru(m) ·  
ab oculis meis · Quiescite · agere peruersae ·  
15 Discite benefacere · Quaerite iudicium ·  
subuenite oppresso · Iudicate pupillo · De  
fendite uiduam · Et uenite et arguite me  
dicit d(omi)n(u)s · Si fuerit peccata uesta ut cocci  
num · quasi nix dealbabuntur · et si fuerint  
20 rubra quasi uermiculus · uelut lana alba  
erunt · Si uolueritis et audieritis bona ter  
rae comedetis · Quod si nolueritis et me ·  
ad iracundiam prouocaueritis gladius  
deuorabit uos · quia os d(omi)ni locutum est · Quo  
25 modo facta est meretrix ciuitas fideles ple  
na iudicii · Iustitia habitauit in ea · Nunc  
autem homicidae · Argentum tuum uer  
sum est · in scoriam · Uinum tuum mixtum e(st)  
aqua · Principes tui infideles socii furum ·  
30 Omnes diligunt munera · sequuntur retr  
butiones · Pupillo non iudicant · et causa  
uiduae non ingreditur ad eos · Propter  
hoc ait d(omi)n(u)s exercituum fortis isr(ahe)l · heu conso  
labor super hostibus meis · et uindicabor  
35 de inimicis meis · et conuertam manu(m) mea(m)  
ad te · et excoquam ad purum scoriam tua(m)  
et auferam omne stagnum tuum · et resti  
tuam iudices tuos · ut fuerunt prius · et consi  
liarios tuos sicut antiquitus · Post haec uoca  
40 biris ciuitas iusti urbs fidelis · sion in iudicio  
redimetur · et reducent eam in iustitia ·  
Et conteret scelestos et peccatores simul ·  
Et qui dereliquerunt d(omi)n(u)m consumentur ·  
Confundentur enim ab idolis quibus sacri  
45 ficauerunt · Et erubescetis super hortis  
quos elegeratis · Cum fueritis uelut quer  
cus defluentib(us) foliis · et uelut hortus absq(ue)  
aqua · Et erit fortitudo uesta ut fauilla  
stuppae · et opus uestrum quasi scintilla · Et  
50 succendetur utru(m)q(ue) simul et n(on) erit qui extinguat ·



Reservatur velutum signaculum  
 et se habet sicut vestimentum  
 et uferetur ab ipsis luxus  
 abrachium excelsum constringetur  
 Numquid ingressus est profunda magis  
 et innoxi simus ab ipsis domibus  
 Numquid aperte tribus portas mortis  
 et os tua tenebrosa uidi  
 Numquid considerasti latitudinem terrae  
 Indicasti sicut omnia  
 In qua via habet lux  
 et tenebrarum quis locutus  
 Ut duas unum quodque ad determinas suos  
 et incollegas semitas domus eius  
 Sicut est tunc quod nascitur et est  
 et numerum dierum euorum praevenerat  
 Numquid ingressus est thor aurorum nubis  
 aut thor auror grandinis aspergisti  
 Quia prospiciens in tempus horum  
 Indem pugnat abelli  
 Per quam uiam spargitur lux  
 diuiditur aeternus super terram  
 Quis dedit uolumen et similitudinem lumen cursum  
 et uiam sonans sonitus  
 Ut plueret super terram  
 absque homine indebet  
 ubi nullus mortalium commoratur  
 Ut impleret in uiam et deplacatam  
 et produceret herbas uirgenes  
 Quis est pluviae pater  
 uel quis genitrix stellarum rotarum  
 Decius utero ager proest glacies  
 ab eo la de celo qui genitrix  
 In similitudinem lapidis aquae durantur  
 et super facies ab ipsis constringuntur  
 Numquid coniungit et ualibus micans stellarum pliadas  
 aut gemitum apertum potius dissipare  
 Numquid producit luciferum in tempore suo  
 et uesperum super filios terrae consurgere facit  
 Numquid nosti ordinem caeli  
 disponere rationem eius in terra  
 Numquid elevabis in nebula uocem tuam  
 et impetus aquarum operidet  
 Numquid mitet fulgorum et libunt  
 et ruerentur dicens tibi adsumus  
 Quis posuit in uisibilibus hominis sapientiam  
 uel quis dedit gallo intelligentiam  
 Quis emittat caelorum rationem  
 et concentum caeli quis dormire facit  
 Quis fundebatur puluis in terra  
 et glebas conpingebantur  
 Numquid capies lenem praedam  
 et animam caelorum eius implabis  
 quando cubant in terris et inspecubant hisidiantur  
 Quis praeparat cor uo escam suam  
 quando pulli eius clamant additum uagantes  
 coquod non habent cibos  
 Numquid nosti tempus pars uiribus in pellit  
 uel pars uiribus cor uas obseruasti  
 et numerasti mons conceptus earum  
 et scisti tempus pars earum  
 et incurvantur ad futurum et parturunt

Et rugitur emittunt  
 Separantur filii earum  
 pergit ad pates  
 et creduntur et non perireuntur ad eum  
 Quis dimisit onus liberum  
 et inuiculus quis pluit  
 Cui dedit in solitudine domum  
 et aberracula eius in terra sal fugit  
 Contempsit multitudinem ciuitatis  
 clamorem ex actoris non audit  
 Circum spicit montes pascue sue  
 et uiuunt et quaeque perquirit  
 Numquid uolentino et etes seruitur eis  
 aut morabitur ad pates sepe eum  
 Numquid alligabis principem tuam ad arandulorum  
 aut confringis globis uallum postea  
 Numquid fiduciam habebis in magna fortitudine  
 et derelinques et labores tuos  
 Numquid credes ei quoniam reddat sicut emetibi  
 et aperientur congregat  
 prima fortitudinem similis est pinnis herodii discipit  
 quando derelinquit in terra sua sua  
 et forsan in pluvere calo facies ea  
 Obliviscitur quod per concubet ea  
 auctor tuae agri contempsit  
 Duxit ad filios suos quasi non sint sui  
 frustra laboravit nullo timore cogitans  
 Prima uer enim eamdi sapientia  
 procedit illi intelligentiam  
 qui tempus fuerit in ualum alar erigit  
 deinde equitem discensorem eius  
 Numquid praebebis equo fortitudinem  
 aut circumdabis collocis hinc nrum  
 Numquid suscitabis eum quasi luciferas  
 gloria marum eius terror  
 terram ungula fudit  
 exultat audacter  
 In occiduum pergit armari  
 contempsit paucem neccepit gladio  
 Super ipsum sonabit pharetrum  
 uibrabit hasta et lyceus  
 Feruens et fremens sorbet terram  
 nec reputat tubae sonare clangorem  
 ubi audiret bucinam diei uia  
 procul odoratur bellum  
 exhortationem ducum et uulatu excepit  
 Numquid per sapientiam tuam plumes et capaces  
 expandit et alat suar ad austrum  
 Aut ad praecopum tuum elevabitur aquila  
 et in arius pondit nidum suum  
 In pellit manu et impraecepit silicibus et moreatur  
 et que inaccessis rupibus  
 Jude contemplatur aeternam  
 et dolonge oculis et prospiciunt  
 pullus et lambent sanguinem  
 et ubi cumque cadaver fuerit statim adest  
 Et adiicit eis et hoc est in studio  
 Numquid qui contendit cum tam facile conquistare  
 unique qui arguitur debet et responderet  
 Respondit ager et in studio et idem  
 Quis uero loquutus est respondere quid possum  
 manum meam ponam super opus meum

Unum loquutus sum quod uoram perdidimus  
 et alterum quibus uera non addam  
 Respondens ait in dñe solide turba  
 Accinge sicut uer lumen tuum  
 in se uerba et indicam mihi  
 Numquid spissum frater iudicium meum  
 et condonabis me ut auctor facias  
 Si habet brachium sicut  
 et si uer similes zonis  
 circumdabis docem  
 et insublime erigere et de gloriis  
 et spicere Inducere uerborum  
 Disperge superborum furoris eum  
 et resipiens omnem appagam uerba  
 Resipce curiosus superborum et confundebat  
 et concere impiorum in locis suis  
 Ab condensis in puluere simili  
 et facies eorum demerge in locis  
 et logo confabebat quod paluere et spicere dicens  
 Ecce iherosolima quem faci tecum  
 et non quasi hor comedas  
 Feruens et uer in lumine  
 et uirat illius in umbra ueruofolus  
 Constringit caudam suam quasi caudum  
 et non ueris ueris perplexis fuit  
 Ossiu uolentino fidelitas uer  
 curvaglo illius quasi laminae ferrare  
 Tpse principium est uir uer  
 qui facit eum ad pates gladium eum  
 Huic mons herbas foras  
 et omnes bestias agri ludentes  
 Sub umbra dormit  
 Inferens calum et locis humeribus  
 Prosequunt uirae uiram  
 circumdabunt eum feliciter sorores  
 Ecce absurde flumum et non uirabunt  
 habet fiduciam quod influet ueritatem in se  
 Inoculat eum quasi amo capitulo  
 et insudibus perforabat niger eum  
 Angustiora poterit locutus est  
 et fine ligabit lingua eum  
 Numquid ponet circulum in ueribus eum  
 et armilla perforabat niger eum  
 Numquid multiplicabit aetate precor  
 aut legatur eis molla  
 Numquid fidelis secum pacem  
 et accipiet eum seruum sompnum  
 Numquid in ludore quasi aui  
 aut ligabit illum ancillam eum  
 Conadente eum armis  
 dundente eum negotiis  
 Numquid in pellit figurae pellebas  
 et gurgitum pectus capio illius  
 pene superum manum suam  
 momento bellis nesciuta addas laquei  
 Ecce spes eur frustrabatur cum  
 et uiderentur cancer praecipitabatur  
 Non quasi crudelis fuscerebas eum  
 qui enim resistore potest uel uir  
 Quis accedens mali ueroddam  
 omnia quae facias sunt manu

## XV. ADDITIONAL MS. 24142.

---

THE Bible, in Latin, of St. Jerome's version, as edited by Theodulf, bishop of Orleans [circ. 795-818]; mutilated, wanting most of Genesis, the Minor Prophets, and the Catholic Epistles, and the whole of the Acts and Apocalypse. Written in the ninth century, probably at Orleans. In the seventeenth century it belonged to the monastery of St. Hubert in the Ardennes, in the diocese of Liège, whence it is sometimes known as the Codex Hubertianus. It was purchased by the British Museum in 1861 from a dealer.

Theodulf's work in editing the Vulgate was almost contemporaneous with Alcuin's, but had not the advantage of the Emperor's patronage, and hence had less effect. It was, moreover, less scientifically executed, the editor's tendency being rather to combine or amalgamate various readings than to select the better of them. His work is best represented by a manuscript in the Bibliothèque Nationale at Paris (Bibl. Nat. Lat. 9380), which belonged to the Cathedral of Orleans in the eleventh century, and is believed to have been produced under the direction of Theodulf himself. According to Berger (*Histoire de la Vulgate*, pp. 164-170), the text of the manuscript shows a remarkable mixture of Spanish and Anglo-Saxon influences, while the corrections (which he believes to represent the special work of Theodulf himself) are largely drawn from a text very similar to the Codex Vallicellianus of Alcuin's edition. Another MS., belonging to the Cathedral of Puy, is almost a duplicate of that just described in external appearance (both MSS. have a number of pages of purple vellum, with letters in gold and silver), but is less good in text, being apparently a carelessly executed copy of it. The present MS., the Codex Hubertianus, is similar to both of these in handwriting and general arrangement, though less beautiful in ornamentation, and must have been executed in the same school. According to Wordsworth and White (*Nouum Testamentum Latine*, i. 707, 709, 719), the original text of this MS. in the Gospels is akin to that of the Northumbrian family (the Codex Amiatinus and Lindisfarne Gospels and their kindred), while the corrections represent the text of Theodulf. On the subject of the Theodulfian MSS. see Delisle, *Les Bibles de Theodulfe* (*Bibliothèque de l'École des Chartes*, vol. xl. pp. 1-47), and Berger (ll. cc.).

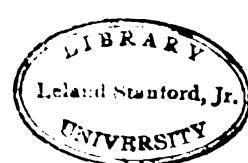
Vellum; ff. 248. 13 in. x 9 $\frac{1}{2}$  in. Triple columns; written in a very small and neat minuscule hand of Carolingian type, without decoration, except the tables of Eusebian canons which precede the New Testament. The order of books is remarkable, and characteristic of the edition of Theodulf, being probably derived by him from Spain; Genesis to 2 Kings, the Prophets (except Daniel), Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Daniel, Chronicles, Ezra (including Nehemiah), Esther, Wisdom, Ecclesiasticus, Tobit, Judith, 1 and 2 Maccabees, Gospels, Pauline Epistles, Catholic Epistles, [Acts, Apocalypse]. At the beginning and end of both the other Theodulfian Bibles above described is some additional matter, including verses by Theodulf himself; but these have disappeared in the present copy through the mutilation of the MS. For a full description of the MS. see *Catalogue of Ancient MSS. in the British Museum*, part ii (Latin), pp. 5-8. Collated by Bishop Wordsworth for his edition of the Vulgate, and denoted by the letter H.

The page reproduced (f. 114 b) contains Job xxxviii. 14-xli. 2, written metrically, as in the other poetical books. The lines written in half-uncials (col. 2, ll. 57, 60, col. 3, l. 3) are in red ink.

Restiuetur ut lutm signaculum  
 et stabit sicut uestimentum  
 Auferetur ab impiis lux sua  
 et brachium excelsum confringetur  
 5 Numquid ingressus es profunda maris  
 et in nouissimis abissi deambulasti  
 Numquid apertæ tibi sunt portae mortis  
 et ostia tenebrosa uidisti  
 Numquid considerasti latitudine(m) terrae  
 10 indica mihi si nosti omnia  
 In qua uia habitet lux  
 et tenebrarum quis locus sit  
 Ut ducas unumquodque ad terminos suos  
 et intellegas semitas domus eius  
 15 Sciebas tunc quod nasciturus essem  
 et numerum dierum tuorum noueras  
 Numquid ingressus es thesauros niuis  
 aut thesauros grandinis aspexisti  
 Quae praeparaui in tempus hostis  
 20 in diem pugnae et belli  
 Per quam uiam spargitur lux  
 diuiditur aestus super terram  
 Quis dedit uehementissimo imbrum cursum  
 et uiam sonantis tonitruis  
 25 Ut plueret super terram  
 absque homine in deserto  
 ubi nullus mortalium commoratur  
 Ut inpleret inuiam et desolatam  
 et produceret herbas uirentes  
 30 Quis est pluiae pater  
 uel quis genuit stillas roris  
 De cuius utero egressa est glacies  
 et gelu de caelo quis genuit  
 In similitudinem lapidis aquae durantur  
 35 et superficies abissi constringitur  
 Nu(m)quid coniungere ualebis micantes stellas pliadas  
 aut girum arcturi poteris dissipare  
 Numquid producis luciferum in tempore suo  
 et uesperu(m) super filios terrae consurgere facis  
 40 Numquid nosti ordinem caeli  
 et pones rationem eius in terra  
 Numquid eleuabis in nebula uocem tuam  
 et impetus aquarum operiet te  
 Numquid mittes fulgora et ibunt  
 45 et reuertentia dicent tibi adsumus  
 Quis posuit in uisceribus hominis sapientiam  
 uel quis dedit gallo intelligentiam  
 Quis enarrabit caelorum rationem  
 et concentum caeli quis dormire faciet  
 50 Quando fundebatur puluis in terra  
 et glebae conpingebantur  
 Numquid capies leaenæ praedam  
 et animam catulorum eius implebis  
 quando cubant in antris et in specubus insidianter  
 55 Quis praeparat coruo escam suam  
 quando pulli eius clamant ad d(eu)m uagantes  
 eo quod non habeant cibos  
 Numquid nosti tempus partus ibicum in petris  
 uel parturientes ceruas obseruasti  
 60 Dinumerasti menses conceptus earum  
 et scisti tempus partus earum  
 Incuruantur ad fetum et pariunt

et rugitus emittunt  
 Separantur filii earum  
 pergunt ad pastum  
 egrediuntur et non reuertuntur ad eas  
 Quis dimisit onagrum liberum  
 et uincula eius quis soluit  
 Cui dedi in solitudine domum  
 et tabernacula eius in terra salsuginis  
 Contempnit multitudinem ciuitatis  
 clamorem exactoris non audit  
 Circumspicit montes pascuae suea  
 et uirentia quaeque perquirit  
 Numquid uolet rinoceros seruire tibi  
 aut morabitur ad praesepe tuum  
 Numquid alligabis rinocerotam ad arandum loro tuo  
 aut confringet glebas uallium post te  
 Nu(m)quid fiduciam habebis in magna fortitudine ei(us)  
 et derelinques ei labores tuos  
 Numquid credes ei quoniam reddat sementem tibi  
 et aream tuam congreget  
 Penna strutionum similis est pinnis herodii et accipitris  
 quando derelinquit in terra oua sua  
 tu forsitan in pluere calefacies ea  
 Obliuiscitur quod pes conculcit ea  
 aut bestiae agri conterant  
 Duratur ad filios suos quasi non sint sui  
 frustra laborauit nullo timore cogente  
 Priuauit enim eam d(eu)s sapientia  
 nec dedit illi intelligentiam  
 Quu(m) tempus fuerit in altum alas erigit  
 deridet equitem et ascensorem eius  
 Numquid præbebis equo fortitudinem  
 aut circumdabis collo eius hinnitum  
 Numquid suscitabis eum quasi lucustas  
 gloria narium eius terror  
 Terram ungula fodit  
 exultat audacter  
 In occursum pergit armatis  
 contempnit pauorem nec cædit gladio  
 Super ipsum sonabit pharetra  
 vibrabit hasta et clypeus  
 Feruens et fremens sorbet terram  
 nec reputat tubae sonare clangorem  
 Ubi audierit bucinam dicet ua  
 procul odoratur bellum  
 exhortationem ducum et ululatum exercitus  
 Numquid per sapientiam tua(m) plumescit accipiter  
 expandens alas suas ad austrum  
 Aut ad præceptum tuum eleuabitur aquila  
 et in arduis ponet nidum suum  
 In petris manet et in præteritus silicibus co(m)oratur  
 atque inaccessis rupibus  
 Inde contemplatur aescam  
 et de longe oculi eius prospiciunt  
 Pulli eius lambent sanguinem  
 et ubiunque cadauer fuerit statim adest  
 ET ADIECIT D(OMI)N(U)S ET LOCUTUS EST AD IOB  
 Nu(m)quid qui contendit cu(m) d(e)o tam facile conquiescit  
 utique qui arguit d(eu)m debet et respondere ei  
 RESPONDIT AUTEM IOB D(O)M(IN)O ET DIXIT  
 Qui leuiter loquutus su(m) respondere quid possum  
 manum meam ponam super os meum

Unum loquutus sum quod utinam non dixissem  
 et alterum quibus ultra non addam  
 RESPONDENS AUTEM D(O)M(IN)S IOB DE  
 TURBINE AIT  
 Accinge sicut uir lumbos tuos  
 interrogabo te et indica mihi  
 Numquid irritum facies iudiciu(m) meum  
 et condempnabis me ut tu iustificeris  
 Si habes brachium sicut d(eu)s  
 et si uoce simili tonas  
 Circumda tibi decorem  
 et in sublime erigere et esto gloriosus  
 et speciosis induere uestibus  
 Disperge superbos furore tuo  
 et respiciens omnem arrogantem humilia  
 Respice cunctos superbos et confunde eos  
 et contere impios in loco suo  
 Absconde eos in puluere simul  
 et facies eorum demerge in foueam  
 et ego confitebor quod saluare te possit dextera tu(a)  
 Ecce behemoth quem feci tecum  
 sænum quasi bos comedet  
 Fortitudo eius in lumbis eius  
 et uirtus illius in umbilico uentris eius  
 Constringit caudam suam quasi caedrum  
 nerui testiculorum eius perplexi sunt  
 Ossa eius uelut fistulae aeris  
 cartilago illius quasi laminae ferreæ  
 Ipse principium est uiarum d(e)i  
 qui fecit eum adplicabit gladium eius  
 Huic montes herbas ferunt  
 et omnes bestiae agri ludent ibi  
 Sub umbra dormit  
 in secreto calami et locis humentibus  
 Protegunt umbrae umbram eius  
 circumdabunt eum salices torrentis  
 Ecce absorbebit fluum et non mirabitur  
 habet fiduciam quod influat iordanis in os eius  
 In oculis eius quasi amo capiet eum  
 et in sudibus perforabit nares eius  
 An extrahere poteris leviathan amo  
 et fune ligabis linguam eius  
 Numquid pones circulum in naribus eius  
 et armilla perforabis maxilla(m) eius  
 Numquid multiplicabit ad te preces  
 aut loquetur tib mollia  
 Numquid seriet tecum pactum  
 et accipies eum seruum sempiternum  
 Numquid inludes ei quasi aui  
 aut ligabis illum ancillis tuis  
 Concidet eum amici  
 diuident eum negotiatores  
 Numquid inplebis sagenas pelle eius  
 aut gurgustum piscium capite illius  
 Pone super eum manum tuam  
 memento belli nec ultra addas loqui  
 Ecce spes eius frustrabitur eum  
 et uidentibus cunctis præcipitabitur  
 Non quasi crudelis suscitabo eum  
 quis enim resistere potest uultui meo  
 Quis antededid mihi ut reddam ei  
 omnia quae sub caelo sunt mea sunt



INCIPIT EPISTOLA PAULI  
AD LAODICENSES.

**P**AULVS APOSTOLVS NON AB HOMINE.  
neq; per hominem sed pro ihesu Christib;  
qui sunt Laodicees. gratia uobis & pax a domino  
patre & domino nostro ihesu Christo. Gratus ago Christo  
pro omnine orationem meam. quod estis permanen  
tes in eo. et perseverantes in operibus eius.  
Sperantes promissionem inde iudicationis. Neq;  
deficiant uos quorundam uani loquentia in  
sinuatum se. ut uos auertant auertire euang  
elu. quod a me predictatur. Et nunc domine  
ut sint qui sunt ex me. in profectum ueritatis  
euangelu. Deseruientes & facientes benigni  
tatem operum. quae sunt salutis uite & ueritatis.  
Et nunc sunt palam uincula mea. que patior  
in Christo. quibus lector & gaudeo. Et hoc  
mibi est ad salutem propriuam. Quod ipsum  
factum orationibus uestris. administrante  
sancto spiritu sive puram sive premortem. Est enius  
mibi uiuere in Christo & mori gaudium. Et ip  
sum in uobis facit misericordia sua. ut candide  
dilectionem habeatis. & sis uanimes.  
Ergo dilectissimi ut auditis presenti mei Ita

## XVI. ADDITIONAL MS. 11852.

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THE Pauline Epistles, in Latin, of St. Jerome's version, written in the monastery of St. Gall (near the Lake of Constance in Switzerland), under the direction of Hartmut, abbot of that monastery 872-883. The volume also contains the Acts, Catholic Epistles, and Apocalypse, written at the same time and place, but apparently originally forming a separate book. At the end of the Pauline Epistles, the apocryphal Epistle to the Laodiceans is added in a different hand, which is believed (from a comparison with other MSS. at St. Gall containing what purport to be autograph dedications by Hartmut) to be that of Hartmut himself. The same hand has made corrections throughout the MS. How it left the monastery of St. Gall (which still retains its ancient library, founded in the eighth century, substantially intact) is unknown. In 1696 it was in the possession of a person named Künast or Kienast (perhaps Matthew Kienast, a Lutheran pastor, who died in 1711), and shortly afterwards was acquired by Raymond Krafft, Burgomaster of Ulm, in whose library it was seen and described by J. G. Schelhorn in 1725, and (after Krafft's death) by F. D. Haberlin in 1739 and 1753, and by M. Gerbert in 1765 and 1773. Early in the present century (probably in 1829) it was bought at Frankfort by the Rev. Samuel Butler, afterwards Bishop of Lichfield, whose entire collection of MSS. was purchased after his death by the British Museum in 1841.

The library and scriptorium of St. Gall, though its existence can be traced back to the eighth century, was first raised to importance by abbot Gozbert (816-836), and henceforth held a most important position in the history both of calligraphy and of the textual tradition of the Vulgate. Hartmut himself presented or bequeathed a large number of MSS. to the monastery, many of them written with his own hand; and a catalogue of the library made during his abbacy is still in existence, showing a total of over 400 volumes, of which forty-one are Biblical. Many of the inmates of the monastery were natives of the British Isles, and several of the MSS. in the library are written in Anglo-Irish hands. Hartmut's own hand, however, and all those which appear in the present MS. are Carolingian in character. The library of St. Gall became the centre of the Vulgate textual tradition in the Rhine valley and the adjoining countries. The *Glossa Ordinaria* which is found in the margins of an immense number of Biblical MSS., and which was the standard commentary on the Bible in the Middle Ages, was in its original form the work of Walafridus Strabo, who was dean of St. Gall before becoming abbot of Reichenau in 842; and the type of text found in these glossed Bibles shows traces of the influence of St. Gall. The monastery of St. Gall holds, therefore, an important place in the history of the Bible in western Europe (see Berger, *Histoire de la Vulgate*, 113-136).

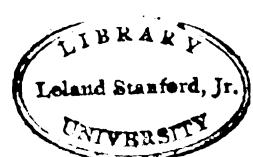
The Epistle to the Laodiceans, which is added in Hartmut's own hand to the present MS., is found only in Latin MSS. or in translations from the Latin. Bishop Lightfoot, however, has made it probable that it had a Greek origin (*Colossians*, pp. 340-366). Its existence was known to Jerome, and it occurs in the oldest MS. of the Vulgate, the Codex Fuldensis, written in the middle of the sixth century, and in many later MSS. It is composed of a collection of phrases from the genuine Pauline Epistles, but has no claim to authenticity, its origin being doubtless due to the reference in Col. iv. 16 to 'the epistle from Laodicea.'

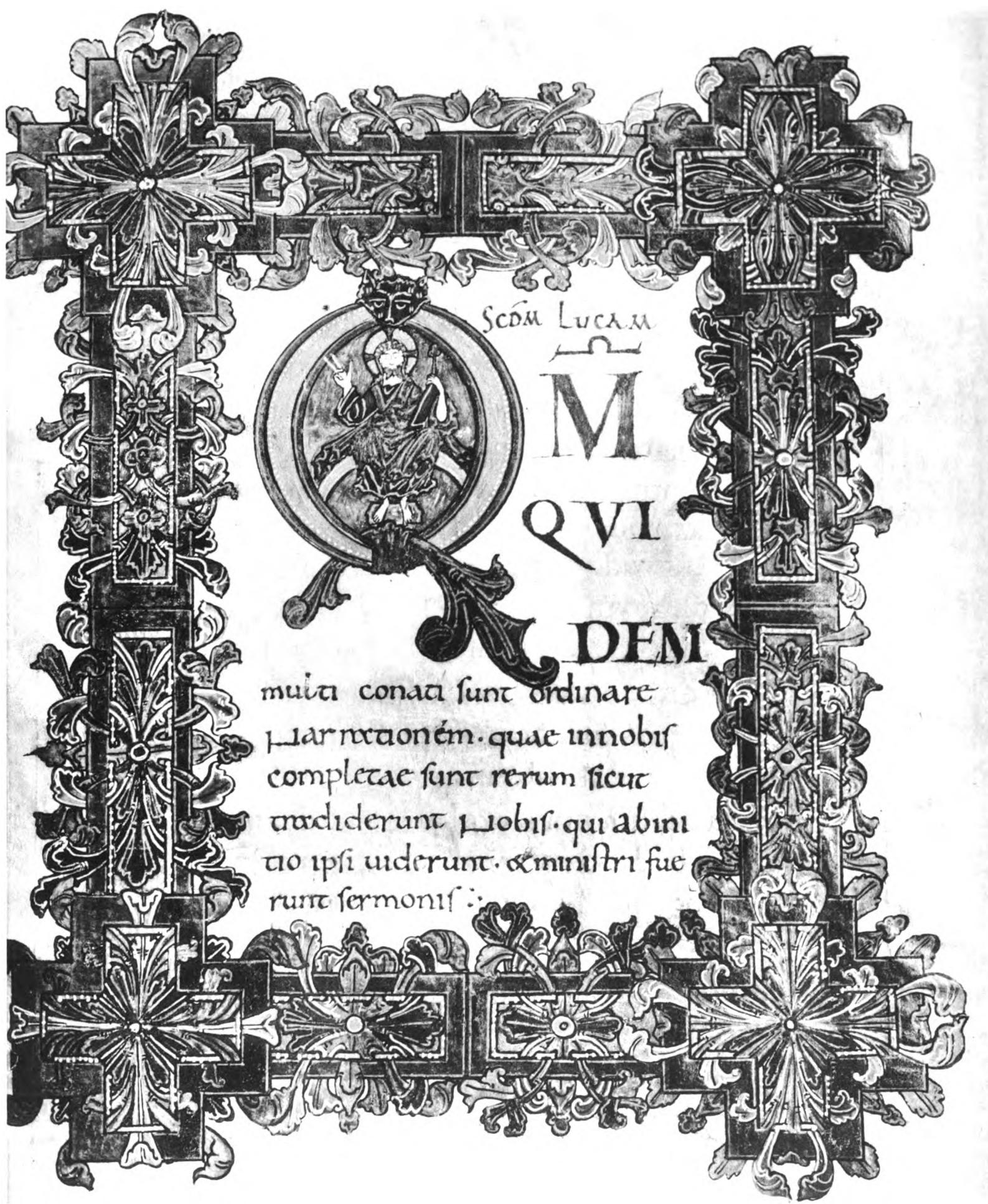
Vellum; ff. 215. 9 $\frac{1}{2}$  in. x 6 $\frac{1}{2}$  in. Single columns, of twenty-five lines to the page; written in several hands of Carolingian type. Titles and initials in red, but otherwise no ornamentation. As regards punctuation, a dot above the level of the writing is a full stop, while a dot in the middle of it has the value of a comma. Collated for Wordsworth and White's edition of the Vulgate, and indicated as U,

The page reproduced (f. 118) contains rather more than half the Epistle to the Laodiceans.

INCIPIT EPISTOLA PAULI  
AD LAODICENSES

PAVLVS APOSTOLVS NON AB HOMINE ·  
neq(ue) per hominem sed p(er) ih(esu)m <sup>chr(istu)m</sup> fratrib(us)  
qui sunt laodiciæ · gratia uobis et pax a d(e)o  
patre et d(omi)no nostro ih(esu) chr(ist)o · Gratias ago chr(is)to  
p(er) omne(m) orationem meam · quod estis permanen  
tes in eo · et perseuerantes in operibus eius ·  
Sperantes promissionem in die iudicationis · Neq(ue)  
destituant uos quorumdam uaniloquentia in  
sinuantium se · ut uos auertant a ueritate euau  
gelii · quod a me p(rae)dicatur · Et nunc d(eu)s faciet  
ut sint qui sunt ex me · in profectum ueritatis  
euangelii · Deseruientes et facientes benigni  
tatem operum · quae sunt salutis uitæ æternæ ·  
Et nunc sunt palam uincula mea · quæ patior  
in chr(ist)o · quibus lætor et gaudeo · Et hoc  
mihi est ad salutem perpetuam · quod ipsum  
factum orationibus uestris · administrante  
s(an)c(t)o sp(iritu) siue p(er) uitam siue p(er) mortem · Est eni(m)  
mihi uiuere in chr(ist)o et mori gaudium · Et ip  
sum in uobis faciet misericordia sua · ut eande(m)  
dilectionem habeatis · et sitis unanimes ·  
Ergo dilectissimi ut audistis p(rae)sentia mei ita





## XVII. ROYAL MS. I D. IX.

THE Gospels in Latin, of St. Jerome's version; written, probably at Winchester, early in the eleventh century. It was probably written for either Christ Church or St. Augustine's, Canterbury, as it contains (f. 44 b) a charter of king Cnut, confirming the privileges of the Church, addressed to Lyfing, archbishop [of Canterbury, 1013-1020], Godwine, bishop [of Rochester, dates uncertain], and Ælmer, abbot [of St. Augustine's, Canterbury, 1006-1022]; and on f. 43 b is a note of the reception of king Cnut and his brother Harold into a confraternity which may be that of Christ Church (as assumed by Wanley, in Hickes' *Thesaurus*, ii. 181) or St. Augustine's, signed by brothers Ðorð, Kartoca, and Thuri. These documents probably belong to about the year 1017, when Cnut became king of all England; and it is likely that the book in which they are written was then a new acquisition on the part of the monastery. Subsequent to the dissolution it became, like several other Canterbury books, the property of John, Lord Lumley, whose library was purchased, after his death in 1609, for Henry, Prince of Wales, eldest son of James I.

The interest of the volume lies in its illumination, which is a fine example of a style which broke out into great splendour in southern England about this time, and of which the special home was Winchester. Its characteristics are the employment of a frame-work of broad gold bands, intertwined with luxuriant foliage, and sometimes inclosing medallions containing small figures. The finest (and also probably the earliest) extant example of it is the Benedictional written for Æthelwold, bishop of Winchester 963-984, and restorer of New Minster (or Hyde Abbey) in that city, now in the possession of the Duke of Devonshire. Other fine specimens are the Gospels, written probably at New Minster early in the eleventh century, and now in the British Museum (Add. MSS. 34890), in which broad bands of silver are employed as well as gold (see Warner's *Illuminated MSS. in the British Museum*, 2nd series, pl. 2); and the Missal of Robert of Jumièges, Bishop of London 1044-1051, and Archbishop of Canterbury 1051, believed also to have been written at New Minster about 1013-1017, and now at Rouen (edited, with facsimiles, by the Rev. H. A. Wilson for the Henry Bradshaw Society, 1896). The connexion of these three books with New Minster (and to them may be added the Charter of Foundation of New Minster in 966, now Brit. Mus. Cotton MS. Vesp. A VIII, and the Benedictional or Pontifical of Robert of Jumièges, now at Rouen, but evidently written at New Minster, and by some supposed, though without much evidence, to have been written for Æthelgar, abbot of New Minster 965-977, and afterwards Bishop of Selsey and Archbishop of Canterbury), and the similarity of style between them and the present volume, make it highly probable that the latter was written at Winchester, if not at New Minster itself. A later development of the style, in which thin bars of colour are substituted for broad bars of gold, may be seen in Brit. Mus. Arundel MS. 60, a Latin Psalter with interlinear glosses in English (see Thompson, *English Illuminated Manuscripts*, fol. 7).

Vellum; ff. 150. 13 $\frac{1}{2}$  in. x 10 $\frac{1}{2}$  in. Written in a large and clear minuscule hand, in paragraphs, generally short in length. The last leaf of St. John's Gospel is missing. The first words of each Gospel are enclosed in ornamental designs, as shown in the plate. The letters in these illuminated pages, and the initial letters of paragraphs, are written in gold. The Eusebian canons and sections are indicated in the margins, but no table of canons is prefixed to the text. At the end of the volume is a lectionary for the whole year. According to the old catalogue of the Royal Library, made in 1734, the original binding was of wooden boards, one of which was hollowed out, either for the collection of alms or to receive some kind of ornament.

The page reproduced (f. 70) contains Luke i. 1, 2.

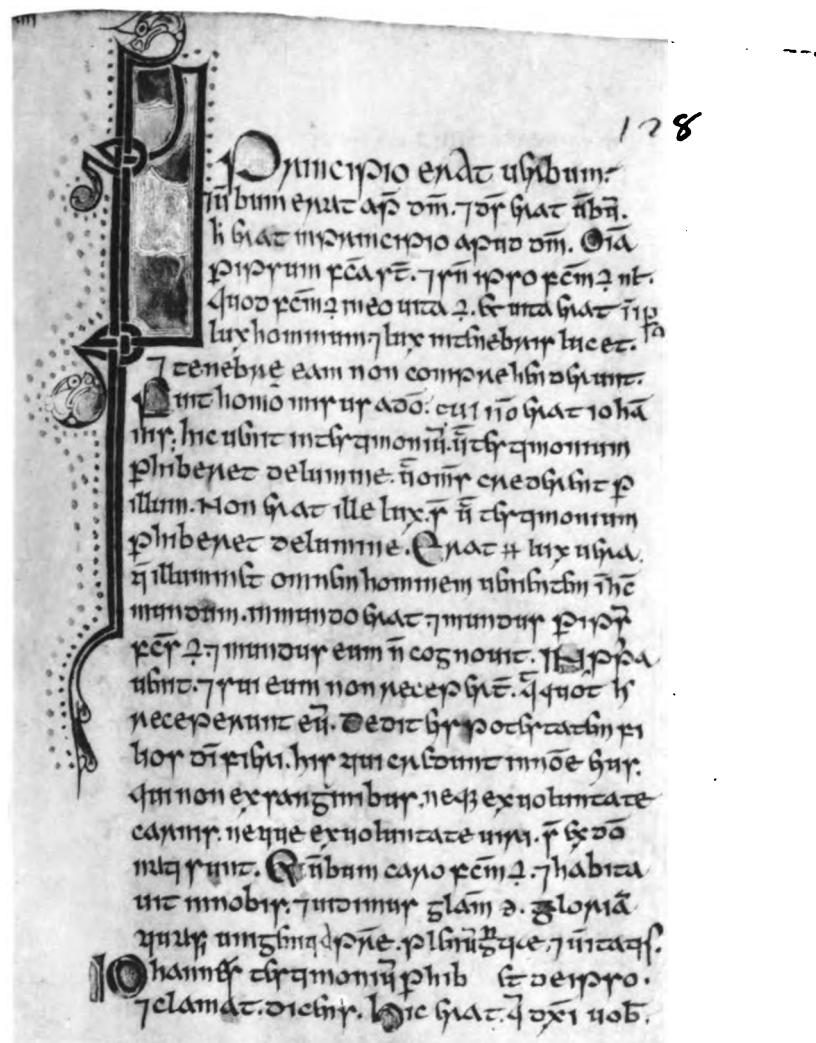
S(E)C(UN)D(U)M LUCAM

Q (ONIA)M  
QUI  
DEM

multi conati sunt ordinare  
narrationem · quae in nobis  
completae sunt rerum sicut  
tradiderunt nobis · qui ab ini-  
tio ipsi uiderunt · et ministri fue-  
runt sermonis ·







## XVIII. HARLEY MS. 1802.

THE Gospels, in Latin, of St. Jerome's version; written at Armagh by Maelbrigt hua Maeluanaigh in the year 1138. Formerly in the Bibliothèque du Roi at Paris; but like Harl. MS. 1775 (see above, pl. ix) it was stolen thence by Jean Aymon and sold by him (before 1718, see Toland, *Nazarenus: An Account of an Irish Manuscript of the Four Gospels*, 2nd ed., p. 15, note 28) to the Earl of Oxford.

The MS. represents, in a late stage, the Irish hand and style of decoration which, in the early days of its splendour, gave birth to such magnificent volumes as the Book of Kells and (indirectly) the Lindisfarne Gospels. It includes Irish verses (inserted, with other matter, between the genealogy in Matt. i. 1-17 and the rest of the Gospel) and inscriptions, partly in Latin and partly in Irish, by the scribe of the MS., giving us his name and age; while the longest of these inscriptions, at the end of the Gospel of St. John, mentions a number of historical events which fix its date to the year 1138.

Vellum; ff. 156. 6½ in. x 4½ in. Written in a small minuscule hand of Irish character. The Gospel of St. Matthew, and the first few chapters of Mark and Luke, are furnished with interlinear and marginal glosses. Pages of decorative design, with very grotesque figure-drawing, are prefixed to the Gospels of SS. Mark and Luke; and the initial letters of each Gospel are adorned with coloured patterns. Otherwise the ornamentation consists only of patches of red, green, or yellow in the initial letters of sentences. A long discussion of the date of the MS. is given by Humphrey Wanley, Lord Oxford's librarian, in his Catalogue of the Harleian Library. A full description, especially of the Irish parts of the MS., is given by Dr. William Reeves in the *Proceedings of the Royal Irish Academy*, vol. v. 1851; see also Westwood, *Palaeographia Sacra Pictoria*, pl. 18, and *Palaeographical Society*, i. pl. 212.

The page reproduced (f. 128) contains John i. 1-15.

**I**N Principio erat uerbum.  
(et) u(er)bum erat ap(ud) d(eu)m . (et) d(eu)s erat u(er)bu(m) .  
h(oc) erat in principio apud d(eu)m . O(mn)ia  
p(er) ipsum f(a)c(t)a s(un)t . (et) s(i)n(e) ipso f(a)c(tu)m (est) n(ihi)l .  
5 quod f(a)c(tu)m (est) in eo uita (est) . et uita erat i(n) ip(s)o  
lux hominum . (et) lux in tenebris lucet .  
(et) tenebræ eam non comprehenderunt .  
Fuit homo misus a d(e)o : cui no(men) erat ioha(n)  
nis : hic uenit in testimoniu(m) . ut testimonium  
10 p(er)hiberet de lumine . ut om(ne)s crederent p(er)  
illum . Non erat ille lux . s(ed) ut testimonium  
p(er)hiberet de lumine . Erat (enim) lux uera .  
q(uae) illuminet omnem hominem uenientem i(n) h(un)c  
mundum . in mundo erat . (et) mundus p(er) ips(u)m  
15 f(a)c(tu)s (est) . (et) mundus eum n(on) cognouit . In p(ro)p(ri)a  
uenit . (et) sui eum non receper(un)t . q(uo)dquot (autem)  
recepert eu(m) . dedit eis potestatem fi  
lios d(e)i fieri . his qui credunt in no(min)e eius .  
qui non ex sanguinibus . neq(ue) ex uoluntate  
20 carnis . neque ex uoluntate uiri . s(ed) ex d(e)o  
nati sunt . Et u(er)bum caro f(a)c(tu)m (est) . (et) habita  
uit in nobis . (et) uidimus gl(ori)am e(ius) . gloria(m)  
quasi unigeniti a p(at)re . plenu(m) gr(a)iae (et) u(er)itatis .  
IOhannes testimoniu(m) p(er)hibet de ipso .  
25 (et) clamat . dicens . Hic erat . q(uem) d(i)xi uob(is) .







## XIX. ROYAL MS. I D. I.

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THE Bible in Latin, of St. Jerome's version, followed by the 'Interpretationes Nominum Hebreorum' of Remigius of Auxerre; written in southern England in the thirteenth century by a scribe named William of Devon. The style of illumination closely resembles that of MSS. known to have been written about this date at Rochester, many of which subsequently found their way into the Royal Library; and the prominence given to St. Martin in the principal illuminated page of the volume (f. 4 b) has given rise to the suggestion that the MS. was executed for Laurence de St. Martin, Bishop of Rochester 1251-1274 (Warner, *Illuminated MSS. in the British Museum*, first series, pl. 3). On the other hand, the prominent representation of the martyrdom of Becket and of incidents from his legend on f. 231 b, and of SS. Peter and Paul, the special patrons of St. Augustine's, Canterbury, on f. 4 b (while St. Andrew, the patron saint of Rochester, is not represented), may be held to point rather to Canterbury; and the appearance of St. Martin, who had a well-known church at Canterbury, would not be out of keeping with this ascription. Apart from the name of the scribe, however, which is given at the end of the Bible text (f. 540 b), there is no direct evidence to show either where the MS. was written or how it entered the Royal Library.

The thirteenth century was an important period in the history of the Bible in Western Europe. The condition of the Vulgate text became an object of the attention of the scholars of the newly established University of Paris, under the influence of the French king, St. Louis. They did not, indeed, conduct a very scientific revision of the text, but they formed a standard text amid the welter of corruptions which had overwhelmed the labours of Alcuin and his successors, and their text became the foundation upon which Popes Sixtus and Clement based the printed Vulgate which is still the Bible of the Roman Church. Further, a doctor of the University of Paris, Stephen Langton, afterwards the great Archbishop of Canterbury who led the barons of England in their struggle with King John, divided the Bible text into the chapters which continue in use to the present day. A great outburst of activity in the circulation of the Scriptures seems to have taken place at this period, and copies of the Bible, made generally on thin vellum in double columns and in very small hands, have come down to us from the thirteenth century in large numbers. (Cf. Berger, *Revue de Théologie et de Philosophie*, tom. 16, Lausanne, 1883, pp. 41-66, and *De l'histoire de la Vulgate en France*, Paris, 1887.)

The present MS. is interesting, not only as a representative of this period of activity in the circulation of the Bible text, but also as an example of the development of the art of illumination in southern England and in the closely allied school of northern France. The initial letters of chapters are decorated with simple red and blue patterns; those of the several books of the Bible are on a larger, though still moderate, scale, illuminated in gold and colours, sometimes containing delicately executed figure designs, and with off-shoots which already run far up and down the sides of the column of writing, though they do not yet approach the luxuriance of the illuminated borders of the fourteenth and (still more) fifteenth centuries. In addition, the Bible text is preceded by a nearly complete page of figure designs, with the Crucifixion and the Virgin and Child as central subjects; the Psalter is preceded by half a page of similar designs, one of which is the murder of St. Thomas of Canterbury; and the first pages of the Old and (to a less extent) the New Testament are ornamented with elaborate borders containing a large number of small miniatures. A special feature of this MS., as of some others of the same period, is furnished by the admirably executed grotesque figures of men and animals with which many of the decorative borders are enlivened.

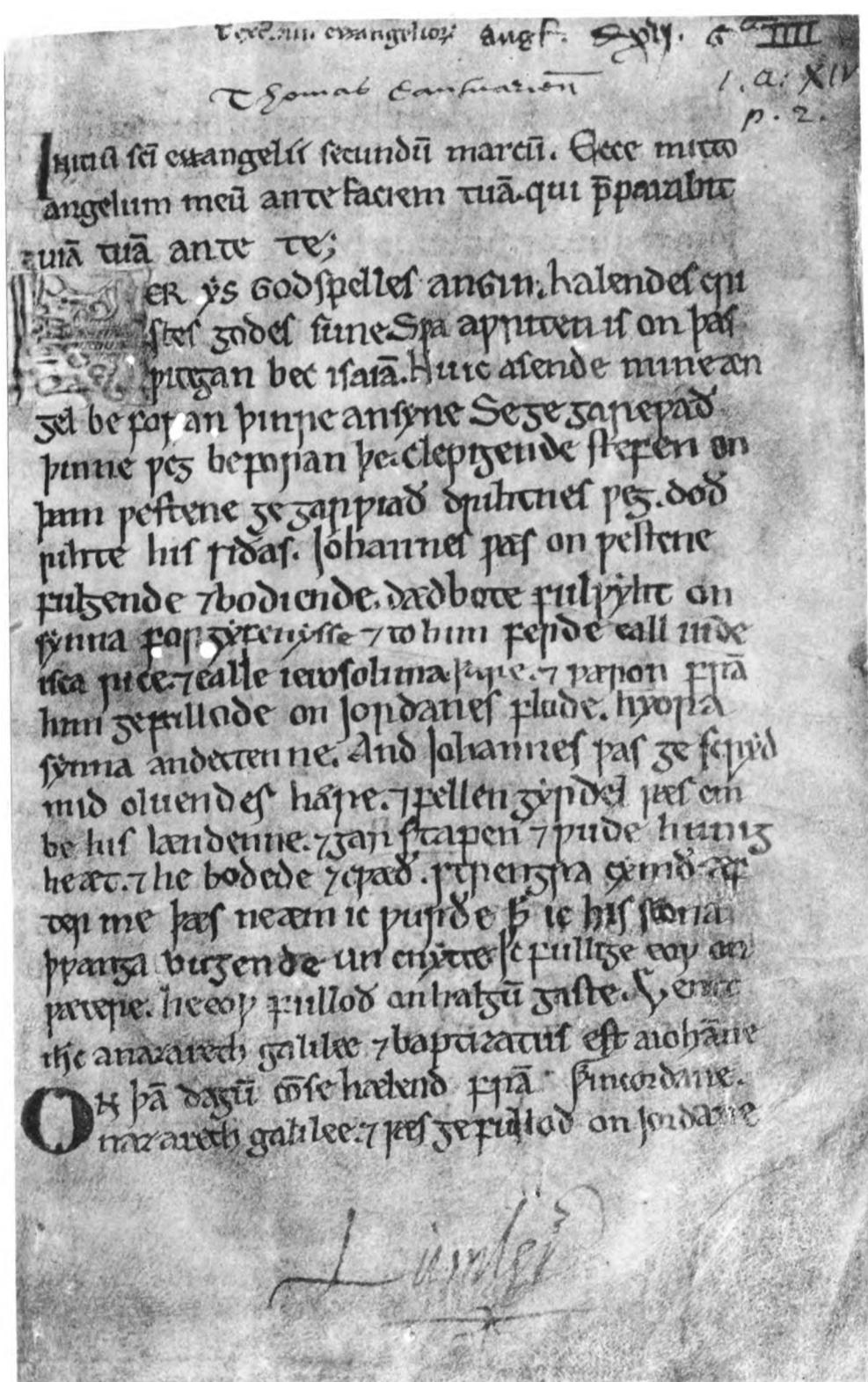
Vellum; ff. 582. 12 $\frac{1}{2}$  in. x 8 in. Double columns of 50 lines each; written in a somewhat small and closely-packed but very regular hand. For a coloured reproduction of the principal page of miniatures (f. 4 b) see Warner, *l. c.*

The page reproduced (f. 5) contains the first chapter of Genesis.

**I**N principio creauit deus celum (et) terram. Terra au(tem) erat inanis (et) vacua: (et) tenebre erant super faciem abyssi. et 5 sp(iritu)s domini ferebatur super aquas. Dixit(ue) deus · fiat lux. Et f(a)c(t)a e(st) lux. Et uidit d(eu)s lucem q(uo)d e(ss)et bona: et diuisit lucem a tenebris. appellauitq(ue) 10 lucem diem: (et) tenebras noctem. factum(que) e(st) uespere (et) mane: dies unus. Dixit quo(que) deus. fiat firmam(en)tum i(n) medio aqu(a)rum: (et) diuidat aquas 15 ab aquis. Et fecit deus firmam(en)tum · diuisitq(ue) aquas que erant sub firmam(en)to ab hiis que erant super firmamentum. Et f(a)c(tu)m e(st) ita. vocauitq(ue) deus firmam(en)tum celum · (et) f(a)c(tu)m e(st) uespere (et) mane: 20 dies secundus. Dixit uero deus. Congregentur aque que sub celo sunt in locum 25 unus: (et) appareat arida · f(a)c(tu)m(que) e(st) ita. Et uocauit deus arida(m) t(er)am: congregat(i)o(n)esq(ue) aqu(a)ru(m) appellauit maria. Et uidit deus q(uo)d esset bonum: et ait · Ger- 30 minet terra herbam uirente(m) (et) facientem sem(en). (et) lign(um) pomifer(um) facie(n)s fructu(m) iuxta genus suum · cuius semen in sem(et)ip(s)o sit super t(er)am. Et f(a)c(tu)m e(st) ita. 35 Et protulit terra h(er)bam ui- rentem (et) affere(n)tem seme(n) iux(ta) genus suum: lignum(que) faci- ens fructum (et) habens un(um)q(ui)d(que) sementem secund(um) sp(eci)em sua(m). 40 Et uidit deus q(uo)d e(ss)et bonu(m): f(a)c(tu)m(que) e(st) uespere (et) mane: dies tercius. Dixit au(tem) deus. fia(n)t luminaria in firmamento celi · (et) diuidant diem ac noc- 45 tem. (et) sint in signa (et) te(m)pora (et) dies (et) annos. ut luceant in firmam(en)to celi. (et) illumi- nent t(er)am. Et f(a)c(tu)m est ita. Fecitq(ue) deus duo magna 50 luminaria. luminare ma-

ius ut pree(ss)et diei: (et) luminare min(us) ut pree(sse)t nocti. et stellas · (et) posuit eas in firmam(en)to celi: ut lucerent s(upe)r t(er)am. (et) pree(ss)ent diei ac nocti · (et) diuid(er)ent lu- cem ac tenebras. Et uidit deus q(uo)d e(ss)et bonum: (et) f(a)c(tu)m e(st) uespere (et) mane: dies qu(a)rtus. Dixit (etiam) deus · Produc- 5 ant aque reptile anime uiuentis (et) uolatile s(upe)r terram: sub firmam(en)to celi. Creauitq(ue) deus cete g(ra)ndia · (et) om- nem anima(m) uiuentem atq(ue) mota- bilem · qu(a)m produx(er)ant aque in spe- cies suas · (et) omne uolatile secundu(m) genus suum. Et uidit deus q(uo)d e(ss)et bonum: b(e)n(e)dixitq(ue) eis dicens · Cres- 10 cite (et) multiplicamini · (et) replete aqu(a)s maris: auesq(ue) multiplice(n)tur super t(er)am · (et) f(a)c(tu)m e(st) uespere (et) mane: dies q(ui)n- tus. Dixit quo(que) deus. Producat t(er)- 15 ra animam uiuentem in gen(er)e suo: ium(en)ta (et) reptilia (et) bestias terre secun- dum sp(eci)es suas · f(a)c(tu)m(que) e(st) ita · Et fe- cit deus bestias terre iuxta sp(eci)es suas. (et) iumenta (et) omne reptile terre in ge- 20 nere suo. Et uidit deus q(uo)d e(ss)et bonu(m): (et) ait · Faciamus hominem ad yma- ginem (et) similitudi(n)em n(ost)ram · (et) p(re)sit piscib(us) maris (et) uolatilib(us) celi. (et) bestiis t(er)re · uniu(er)seq(ue) creature · omniq(ue) reptili q(uo)d mouetur in terra. Et creauit deus hominem ad ymagine(m) ad ymagine(m) dei creau(it) illum · masculum (et) feminam creau(it) eos. B(e)n(e)dixitq(ue) illis deus (et) ait · Cres- 25 cite (et) multiplicamini · (et) replete t(er)ra(m). (et) subicite eam. (et) dominamini pisci- b(us) maris (et) uolatilib(us) celi. (et) uniu- 30 eris animantib(us) que moue(n)tur sup(er) t(er)am. Dixitq(ue) deus. Ecce dedi uo- bis omne(m) herbam afferente(m) seme(n) super t(er)am (et) uniu(er)sa ligna que ha- 35 bent in semetip(s)is semente(m) generis sui · ut sint uobis in escam · (et) cunctis animantib(us) terre · omniq(ue) uolucri celi · (et) uniu(er)sis que mouentur in t(er)- 40 ra · (et) in quib(us) e(st) anima uiuens ut ha- beant ad uescend(um). (et) f(a)c(tu)m e(st) ita · vidit q(ue) deus cuncta que fecerat: et erant ualde bona. (et) f(a)c(tu)m e(st) uespere et mane: 45 dies sextus.





## XX. ROYAL MS. i A. XIV.

THE Gospels, in English; a copy written in the twelfth century of a translation made in Wessex in the tenth or eleventh century. Formerly in the library of St. Augustine's, Canterbury, the press-mark of which (Distinctio XVI, Gradus IIII) appears on the page reproduced. After the dissolution of the monasteries it became the property of Archbishop Cranmer, whose name (Thomas Cantuarien[sis]), written by his secretary, appears on the same page, together with that of its subsequent owner, John, Lord Lumley, and its press-mark in the Royal Library, which it entered with the rest of Lord Lumley's books in 1609.

This plate resumes the history of the English Bible, which was begun in connexion with the interlinear glosses inserted in the so-called Psalter of St. Augustine (pl. x) and the Lindisfarne Gospels (pl. xi). The present version of the Gospels appears to have been made soon after the Lindisfarne gloss, namely, about the end of the tenth century (see next article); but whereas that was made in the north of England and is in the Northumbrian dialect, this was made in the south and in the dialect of Wessex. It is especially notable as being the first independent version of the Gospels in English, *i.e.* the first in which the English translation stands by itself, without the Latin from which it is taken. Six copies of it are known to exist, the earliest being one in the library of Corpus Christi College, Cambridge, which was written in the monastery of Bath by one *Ælfric*, probably early in the eleventh century.

Vellum; ff. 175. 8½ in. x 5½ in. Written in a rather rough hand, with no ornamentation except plain coloured initials. The order of the books is Mark, Matthew, Luke, John. The MS. was copied from Bodl. MS. 441 at Oxford (Skeat, *The Holy Gospels in Anglo-Saxon, Northumbrian, and Old Mercian Versions*, 1871-1887, preface to St. Luke's Gospel, pp. vii, viii). A collation of the whole MS. is given by Skeat in his edition of this version (*op. cit.*).

The page reproduced (f. 3) contains Mark i. 1-9.

Text(us) iiiii euangelior(um) Aug(ustini) d(istinctio) xvi. g(r)a(dus) IIII  
Thomas Cantuarien(sis) 1. a : xiv  
p. 2.

Initiu(m) s(an)c(t)i euangelii secundu(m) marcu(m). Ecce mitto  
angelum meu(m) ante faciem tua(m). qui p(re)parabit  
via(m) tua(m) ante te;  
5 **H**ER ys Godspelles angin, halendes cri  
stes godes sune. Swa awritten is on þas  
witegan bec isaia(m). Nu ic asende mine æn  
gel beforan þinre ansyne Se gegarewað  
þinne weg beforan þe. clepigende stefen on  
þam westene gegarwiað drihtnes weg. doð  
10 rihte his siðas. Iohannes wæs on westene  
fulgende (and) bodiende. dædbote fulwyht on  
synna forgyfensse (and) to him ferde eall iude  
isca rice. (and) ealle ierosolima ware. (and) wæron fra(m)  
him gefullode on Iordanes flode. hyora  
15 synna andetenne. And Iohannes was gescryd  
mid oluendes hære. (and) fellen gyrdel wæs em  
be his lændenne. (and) garstapen (and) wude hunig  
he æt. (and) he bodede (and) cwæð. strengra cymð æf  
ter me þæs ne æm ic wurðe þ(at) ic his scona  
20 þwanga bugende un cnytte. Ic fullige eow on  
wætere. he eow fulloð on halgu(m) gaste. Venit  
ih(esu)s a nazareth galilee (et) baptizatus est a ioha(n)ne  
**O**n þa(m) dagu(m) co(m) se hælend fra(m) ȝ in iordane.  
nazareth galilee. (and) wæs gesfullod on Iordane

Lumley





Job descedit. sic septu ē ierodio uoluminiſ ei. Vir erat i trahus. n̄ ei job. Jerodie. Male ḡ q̄dā etiā  
 en̄ ēd genē elav. Siq̄d q̄d i fine libri ipſi habet. eo q̄d d̄ſi ro sermone c̄ſlat' et. Et q̄d ſit ab eſa 6:  
 runu iſaac. Hehſt þa þa ſtōpe dñs uidit. þȳr god. ge ryhd. 7d̄t. ȳr  
 geſæd ſpa m̄monte dñs uidit. þȳr god. ge ryhd ondūne. Eſt  
 elyponde ſe thigel. abrahām. 7c̄p. iſ ſpeſiſe dūph mē ſylpne. r̄c̄de  
 ſe aelmihtiga nuðu noldſt aq̄ian h̄inū aucthne dan ſuia. aſde  
 paſt miſ ege. marie þon h̄ȳr lif. iſ de nu bletſige. 7d̄mne oſſpunge  
 gemenig fylde. ſpa ſpa ſteorpan on heofonum. 7ſpa ſpa ſānd  
 ceorſel onſæ. þin oſſpunge ſceal aq̄an heoſia feonda gata. 7on  
 h̄inū ſc̄de beoð ealle deoda geblit rode. ſoſſande þu ge h̄ȳpnu  
 modſt miſie h̄aſre dñs.



## XXI. COTTON MS. CLAUDIUS B. IV.

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PARAPHRASE of the Pentateuch and book of Joshua, in English, by *Ælfric* the Grammaticus, written in the eleventh century; with Latin notes (from Jerome and elsewhere) added in a somewhat later hand in the margin and in blank portions of the spaces left for illustrations. Formerly in the library of Sir Robert Cotton, but no trace is left of its earlier history. It is imperfect at the beginning, where the first leaf of the author's introduction is lost, and also at the end, the last verse of Joshua being lost, together with the book of Judges (and perhaps the other historical books of the Old Testament), which probably followed it. The author, in his *Treatise concerning the Old and New Testament* (ed. W. Lisle, London, 1623), states that, in addition to the Heptateuch, he translated 'some part' of the books of Kings, a homily of the book of Job, and the books of Esther ('briefly after my manner'), Judith and Maccabees; but these, except the homily on Job and a fragment of Judith (which are included in Thwaites' edition, mentioned below), are not now extant.

The identity of the author has been a matter of dispute, and he has commonly been taken to be *Ælfric*, Archbishop of Canterbury, who died in 1006. This identification, however, is impossible, since the author, in the preface to his Homilies (ed. B. Thorpe, *Ælfric Society*, London, 1843-1846), speaks of 'king *Æthelred's* day' as a time now past (*Æthelred* died in 1016); while in his Treatise above mentioned, written subsequently to both the Paraphrase and the Homilies (since both works are mentioned in it), he speaks of himself as abbot. He appears to have been a monk of Abingdon, to have been transferred thence by Bishop *Æthelwold* to the Old Minster at Winchester, thence to have been sent by Bishop *Ælfheah* to be abbot of Cerne, in Dorset, a monastery founded by *Æthelmaer*, ealdorman of Devonshire, and ultimately to have been made abbot of Eynsham, in Oxfordshire, which was also founded by *Æthelmaer* (see *Dict. of Nat. Biog.*, s.v.). The Paraphrase is dedicated to *Æthelweard*, son of *Æthelmaer* and his successor in the office of ealdorman, at whose request it was made. The date of its composition would thus appear to be early in the eleventh century. Only two copies of it are now known to exist, namely the one now under notice, and one in the Bodleian Library at Oxford (Cod. Laud. Misc. 509), from the latter of which it was printed by E. Thwaites in 1698. *Ælfric* was also the author of a Latin-English Grammar and Glossary (whence his surname of *Grammaticus*) and of other works.

The present MS. is somewhat earlier than that given in the preceding plate, but the original of the Wessex Gospels has generally been referred to a date about half a century before *Ælfric's* work. It is noticeable, however, that *Ælfric*, in the preface to his first series of Homilies, says that the English at that time 'had not the evangelical doctrines among their writings, those men only excepted who knew Latin, and those books excepted which king *Ælfred* wisely turned from Latin into English, which are to be had'; and in his subsequently-written Treatise he speaks as if no English version of the Gospels were accessible, referring his readers instead to his own Homilies on the Gospels. *Ælfric* having been himself an inhabitant of Wessex in the earlier part of his life, it is hardly possible that the English version of the Gospels can have been current there before the year 1000, and probably it was not produced much earlier than his Paraphrase. In any case the latter holds much the same place with regard to the history of the Old Testament in England as the former with regard to the New. It is not indeed wholly a translation, some parts of the original being paraphrased and others condensed; but with the exception of the Biblical poem of *Cædmon*, which is necessarily less close to the original, it is the earliest form

in which the Old Testament narrative was made known to the English people in their own tongue.

Vellum ; ff. 156. 12 $\frac{1}{2}$  in. x 8 $\frac{1}{2}$  in. Written in a rather large minuscule hand of Anglo-Saxon type, and copiously furnished throughout with illustrations, depicting the various incidents of the narrative. In the latter half of the volume the illustrations are left unfinished, the figures being just blocked out in colour, and the heads drawn in outline, without features. In a few places the artist has not begun his work at all, blank spaces being left for it.

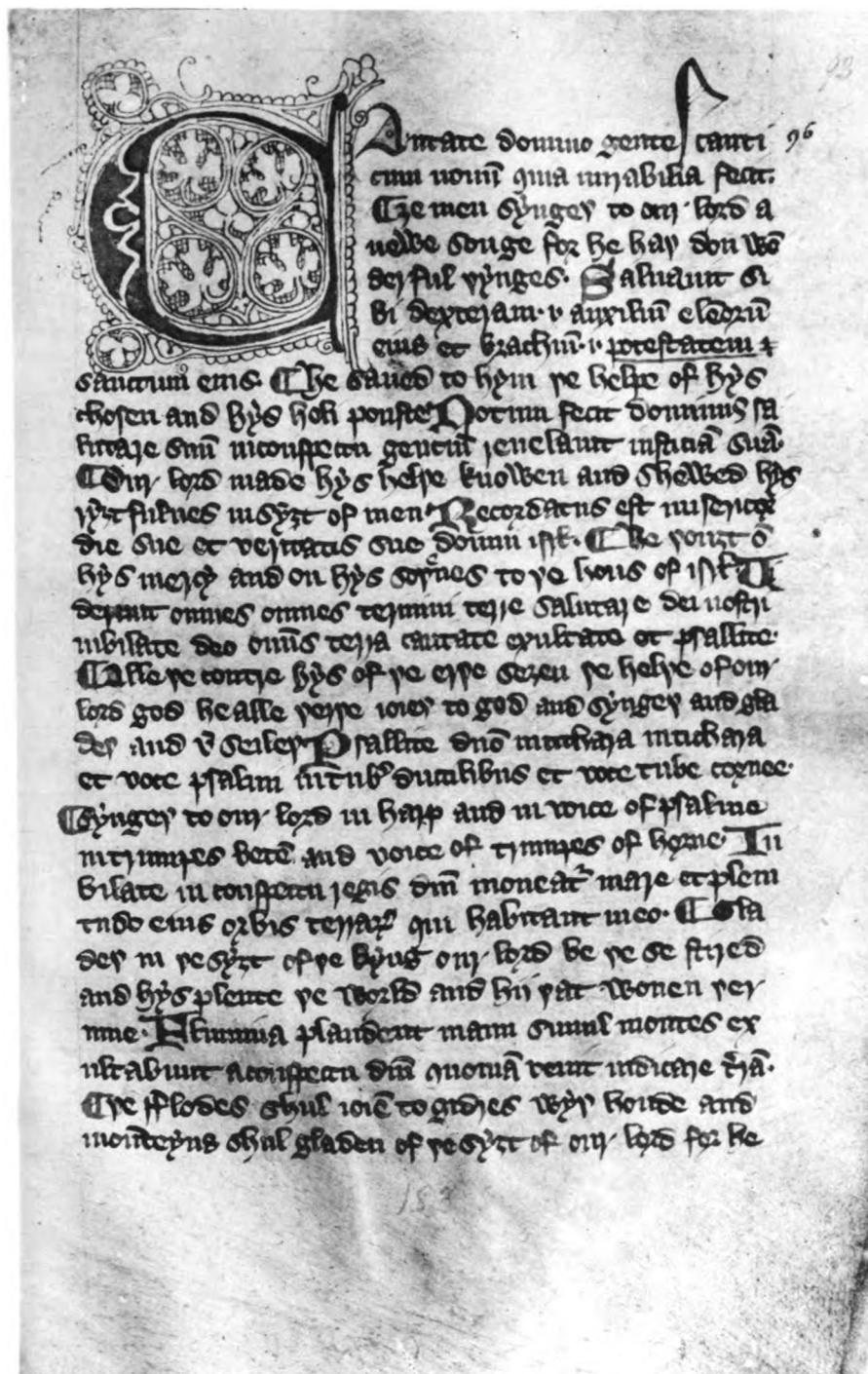
The page reproduced (f. 38) contains *Ælfric's* version of Genesis xxii. 13-18, with a pictorial representation of the sacrifice of Isaac. The photograph is slightly reduced in scale.

job desce(n)dit. Sic(ut) sc(r)iptu(m) e(st) i(n) exordio uoluminis ei(us). Vir erat i(n) t(er)ra hus: n(ome)n ei(us) iob: ler(onimus) dic(it). Male ig(itur) q(u)ida(m) estimant eu(m) e(ss)e d(e) gen(er)e esav. Siq(u)ide(m) q(u)o d i(n) fine libri ipsi(us) habet(ur). eo q(u)o d d(e) syro sermonc t(ra)nslat(us) est: q(ui) qu(a)rt(us) sit ab esav: et reliq(u)a q(u)a e ibi co(n)tinent(ur): in hebreis uoluminib(us) n(on) habent(ur):

súnu isaac: Hé het þaþa stowe d(omi)n(u)s uidit. þæt ys gode gesyhð. (and) gyt ys gesæd swá in mónte d(omi)n(u)s uidit. þæt ys gode gesyhð ón dúne; Éft clypode sé éngel. abraham. (and) cw(æ)b. ic swérige ðurh mé sylfne; sæde sé aelmanhtiga nu ðu noldest arian þinu(m) ancennedan súna. ác ðe wæs mín ége mare þon(ne) hys lff. ic ðe nu bletsige (and) ðinne ofspringe gemenigfylde: swa swa steorran on héfonum. (and) swa swa sánd céosel on sáe. þin ofspringe sceal agan héora feonda gáta. (and) ón þinu(m) sæde beoð ealle ðeoda gebletsode. fórþanðe þú gehyrstu modest mínre hæse ðus;

locus (enim) ille non distat a monte moria p(er) iter  
unius diel.(et) e(st) inter bethel (et) hay:  
In monte d(omi)n(u)s uidebit. Qu(as)i. Sic(ut) respergit  
ysaac i(n) monte: sic uideat nos in hac  
angustia. die(m) u(er)o lib(er)ationis ysaac di  
cunt hebrei prima(m) die(m) septembris:





## XXII. ADDITIONAL MS. 17376.

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THE Psalter and Canticles in Latin and English; written about the middle of the fourteenth century. The MS. also contains the religious poems of William of Shoreham, who was admitted Vicar of Chart Sutton, near Leeds, in Kent, in the year 1320; and from this circumstance William of Shoreham has been supposed to be the author of the translation of the Psalms also. It has been shown, however, that the two works must have had their origin in different parts of the country, Shoreham's poems being in the Kentish dialect, while the Psalter is in that of the West Midlands (see *The Earliest Complete English Prose Psalter*, by Karl D. Bülbring, *Early English Text Society*, 1891, pp. vii-ix). The history of the MS. is unknown until 1828, when it was purchased from a dealer by Mr. A. Henderson of Edinburgh, at the sale of whose library in 1848 it was bought for the British Museum.

Throughout the Middle Ages the Psalter was a favourite book in England, and was translated earlier and oftener than any other part of the Bible. The first direct translation of any book of the Bible into English (Cædmon's poetical paraphrase of the Bible narrative not being reckoned) was the Psalter of Aldhelm, bishop of Sherborne, who died in 709. King Alfred, also, is said to have been engaged on a translation of the Psalter at the time of his death. Both these versions, unfortunately, are lost. The earliest extant English translation of any part of the Bible is, however, again a Psalter, namely the interlinear gloss described above under Plate X; and similar glosses are found in several other MSS. of later date. In the thirteenth century, again, when the English language was beginning to recover from the long period of depression which followed the Conquest, a metrical version of the Psalms was produced, of which several copies are still extant; while the fourteenth century saw the appearance of two prose versions, one of which is described here, and the other in the following plate. In both cases the translation is verse by verse, the Latin text being given before the corresponding English. Only one other copy of the present version is known, which is preserved in the library of Trinity College, Dublin. From these two MSS. the text of the entire work has been edited by Dr. Bülbring (*op. cit.*).

Vellum, ff. 221, the Psalter itself, with the Canticles appended to it, occupying 149 ff.  $7\frac{3}{4}$  in.  $\times$   $5\frac{1}{4}$  in. Initial letters of psalms are flourished in red and blue, and small red and blue capitals mark the beginnings of verses.

The page reproduced (f. 92) contains Ps. xcvi. 1-8.

**C**antate domino gentes canti  
cum nouu(m) quia mirabilia fecit.  
**C**l 3e men syngeþ to our lord a  
newe songe for he haþ don wo(n)  
derful þynges. Saluauit si  
5 bi dexteram. i(d est) auxilium ele(ct)oru(m)  
eius et brachiu(m) · i(d est) potestatem  
sanctum eius. **C**l He sauad to hym þe helpe of hys  
chosen and hys holi pouste. Notum fecit dominus sa  
10 lutare suu(m) in conspectu gentiu(m) reuelauit iusticia(m) sua(m).  
**C**l Our lord made hys helþe knownen and shewed hys  
ryȝtfulnes in syȝt of men. Recordatus est misericor  
die sue et veritatis sue domui isr(ae)l. **C**l He þouȝt o(n)  
hys mercy and on hys soȝnes to þe hous of isr(ae)l. U  
15 derunt omnes omnes termini terre salutare dei nostri  
iubilate deo om(n)is terra cantate exultate et psallite.  
**C**l Alle þe contre hys of þe erþe seȝen þe helþe of our  
lord god he alle þerþe ioieþ to god and syngeþ and gla  
deþ and v(er)seileþ. Psallite d(omi)no in cithara in cithara  
20 et voce psalmi in tub(is) ductilibus et voce tube cornee.  
**C**l Syngeþ to our lord in harp and in voice of psalme  
in trumpes bete(n) and voice of trumpes of horne. Iu  
bilate in conspectu regis d(omi)ni moueat(ur) mare et pleni  
tudo eius orbis terrar(um) qui habitant in eo. **C**l Gla  
25 deþ in þe syȝt of þe kyng our lord be þe se stired  
and hys plente þe world and hii þat wonen þer  
inne. Flumina plaudent manu simul montes ex  
ultabunt a conspectu d(omi)ni quonia(m) venit iudicare t(er)ra(m).  
**C**l þe flobes shul ioie(n) togidres wyþ honde and  
30 mou(n)teyns shul gladen of þe syȝt of our lord for he  
[comeþ to iuge þerþe.]



Jordan pat is baptizde men ton  
 to is axem to ver god. **Q** on  
 tes exultauerunt ut arietes  
 et colles sicut agni omnium  
 Chilles gladd as iBethns and hy  
 lles as lambis of schepe. Chilles  
 of ye apostoles ver akeiche are a  
 s belle iBethers pat is leders of  
 ye flot gladdyn in sawyng of m  
 annis saule. and Chilles pat is  
 the men pat are imotens and  
 meke as lambis. **Q** uid est  
 tibi mare p. fugisti et tu  
 iordanus maria conuersus  
 est rex oris. **A** bhat is to pe  
 see. pat you fidei and you jo  
 iordan pat you art tonnd. axem  
 is who say you work. abhat is  
 it pat vi. letinges left and so  
 manye you and men forsakand  
 ye vanite abare tonnd to god. &  
 you iordan pat is ye men pat  
 comen lustes abhy leste ge  
 ony custunes and see. **Q** uid  
 est exultasti sicut arietes  
 et colles sicut agni omnium  
 Chilles gladd as iBethers and  
 Chilles as schepe. lambis of s  
 chepe. to abhy. **A** fatie di  
 mota est terra a facie dei  
 Jacob. **Q** uo ye face of lord sti  
 reid is ye. ye. so ye face of  
 god of iacob. pat is pat ye kn  
 alwyng. of lord. ihu christe. ex  
 ely men is stynde so ver s  
 yn and are glade to lise him  
 to he is. **Q** uon connect  
 periam in stagna aquar  
 & curpem in fontes aquar  
 pat tynn p. stone in stal

251. cx.  
 nges of waters and roche in  
 abelles of waters. **P** ist god is  
 as as stone and roche pat is he  
 seemed full hard. **A** biles he kne  
 we nought hym self sethen ab  
 han he bygan to lise hym he  
 molten hym in os and woney in  
 ony heates as bell of life. **P**  
 we have abetyng to do his abilt.  
**Q** on nobis dñe non nob  
 is sed noi tuo da gloriam. **C**  
 a nought to os lord nought to os  
 but to vi. name. qif ye joie  
 pat is lord nought to ony me  
 rites but to vi. name. qif ye joie.  
 pat is qif os grate to knasse. **P**  
 alle. vi. giftes are of vi. godenes  
 in ye vi. name. he glorified for  
 pat. ioye. cumip. **S** up mā  
 tua & dñe tua neguado  
 dñant gentes vbi est del  
 eon. **O**f vi. mertye and of vi.  
 soefastnes. leste abhan folke  
 say abhar is ver god of vi.  
 mertye pat you clepest synfu  
 le men and of vi. soefastnes  
 pat you zeldest to gode men  
 mede as you behight. **Q** uon  
 ante noster in telo omnia g  
 uetumq. uolunt fecit. **G**od  
 god soefly in heuene. alle. vi.  
 nges pat herakolde he made  
 is abho. say hevene men as  
 ben abhar is ony god and abe  
 ansiere. he is in heuene. pat  
 is mighty abonen alle. geatid  
 for alle. yng. for alle. yng.  
 pat herakolde godly or bode  
 he. he made abhar. he is  
 alle. mighty. **S** unlatqa

## XXIII. ARUNDEL MS. 158.

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THE Psalms in Latin, with translation and commentary in English by Richard Rolle of Hampole; written in the fourteenth century. Formerly in the library of Thomas Howard, Earl of Arundel (1586-1646), the great collector of books, pictures, and ancient marbles. His collections were, however, neglected by his grandson, Henry Howard, afterwards Duke of Norfolk, and much of them lost or scattered; but by the mediation of John Evelyn the ancient inscriptions were presented in 1667 to the University of Oxford, and the library to the then newly founded Royal Society. In 1831 the MSS. were transferred, by a combination of purchase and exchange, from the Royal Society to the British Museum. Of the history of the MS. before its acquisition by Arundel there is no trace, though some notes of ownership have apparently been erased.

This version of the Psalms was made at about the same date as that which has just been described, and is another sign of the popularity of the book in England in the fourteenth century. Its author, Richard Rolle, was a native of Yorkshire, who, after being educated at Oxford, adopted the life of a hermit, ultimately settling at Hampole, near Doncaster, where he died in 1349. He was famous both as preacher and as author, writing in English as well as in Latin, and addressing himself not merely to the learned but to the general public. His religious poem, 'The Pricke of Conscience,' was avowedly written in English for the instruction of those who knew no Latin. His translation of the Psalms, with commentary attached, circulated very largely, and many MSS. of it are still extant. Originally written in the Northumbrian dialect, its language was modified as it spread through southern England, and there are considerable differences between the various MSS. of it. The present copy was evidently written in the south, and the Northumbrian peculiarities of dialect have been modified. Thus in the first verse of the page here reproduced, the Latin words *montes* and *colles* are respectively rendered *howis* and *hillis* in the original; but in the present MS. the northern *howis* is removed, and *hilles* appears in both clauses, to the detriment of their literary form. Similarly the northern verbal forms, *rennys*, *turnys*, *cumys*, &c., are replaced by the southern *rennen*, *turnith*, *cummith*, &c., and the broad *a* of the north by *o* (e.g. *gastly*, *gostlye*). The substance of the work, however, is faithfully preserved in the present copy, while in others it is considerably altered. The whole has been edited from Northumbrian MSS. by the Rev. H. R. Bramley (Oxford, 1884).

Vellum; ff. 232. 11*1*/<sub>4</sub> in. x 7*1*/<sub>2</sub> in. Double columns, of 40 lines each; written in a rather large and thick hand, with no ornamentation beyond simple coloured initials. The translation and commentary follow the Latin verse by verse, the Latin being written in a larger hand, while through the greater part of the MS. the translation is underlined, to distinguish it from the commentary. A calendar is prefixed, in which the festivals of English saints are prominent, while obits of two members of the Webbe family have been inserted early in the fifteenth century.

The page reproduced (f. 208) contains Ps. cxiii. 3-11 (cxiv. 3-cxv. 3 according to the numbering in our Bibles). In col. 2, ll. 4 and 6, *he* is twice written for *we*, and in l. 24, *þeir* for *þi*.

Jordan þat is baptizede men to(ur)n  
id is aȝein to þeir gode. **Mon**  
**tes exultauerunt ut arietes**  
**et colles sicut agni ouium.**

5   **¶** hilles gladid as wethirs and hy  
lles as lambis of schepe. hilles  
of þe apostoles þe whiche are a  
s belle wethers þat is leders of  
þe flok gladdiþ in sauyng of m  
10 annis saule. and hilles þat is g  
ode men þat are innocens and  
meke as lambis. **Quid est**  
**tibi mare q(uod) fugisti . et tu**  
**iordanus quia conuersus**

15   **est retrorsum** **¶** What is to þe  
see . þat þou flede . and þou Jo  
urdan þat þou art to(ur)nid aȝein  
as who saiþ þou world what is  
it þat þi lettynges left . and so

20 manye þousand men forsakand  
þe vanite ware to(ur)nid to god . (and)  
þou iourdan þat is þe men þat  
rennen lustes why lefte ȝe ȝ  
our custumes. and ȝee. **Mo(n)**

25   **tes exultasti sicut arietes**  
**et colles sicut agni ouiu(m)** **¶**  
hilles gladid as weþers and  
hilles as schepe lambis of s  
chepe. lo why. **A facie d(omi)ni**

30   **mota est terra a facie dei**  
**Iacob** **¶** Fro þe face of lord sti  
reid is þe erþe fro þe face of  
god of iacob. þat is þat þe kn  
awyng of our lord ih(es)u criste erþ  
35 ely men is styrde fro þeir s  
yn and are glade to lufe him  
for he is. **Qui conuertit**  
**petram in stagna aquar(um)**  
**et rupem in fontes aquar(um)**

40   **¶** þat turniþ þe stone in sta  
ngnes of waters and roche in  
welles of waters **¶** First god w  
as as stone and roche þat is he  
semed full harde whiles he kne  
we nought hym self sethen w  
han he bygan to lufe hym he  
meltiþ hym in vs and woneþ in  
oure hertes as well of life þ(a)t  
we hafe wetyng to do his will.  
**Non nobis d(omi)ne non nob**  
**is sed no(min)i tuo da gl(or)iam** **¶**  
Nought to vs lord nouȝt to us  
but to þi name ȝife þe joie.  
þat is lord nought to our me  
rites but to þi name ȝif þe ioie.  
þat is ȝif vs grace to knawe þ(a)t  
alle þi ȝiftes are of þi godenes  
in þe þi name be glorified for  
þat ioye cu(m)miþ. **Sup(er) m(isericord)ia**  
**tua et v(er)itate tua nequa(n)do**  
**dicant gentes vbi est de(us)**  
**eor(um)** **¶** Of þi mercye and of þi  
soþfastnes . lest whan folke  
say whar is þeir god . of þeir  
mercye þat þou clepest synfu  
l men and of þi soþfastnes  
þat þou ȝeldest to gode men  
mede as þou behight. **Deus**  
**au(te)m noster in celo . omnia q**  
**uecumq(ue) uoluit fecit.** **¶** Our  
god soþely in heuene . alle þi  
nges þat he wolde he made.  
Als who saiþ heþene men as  
ken whar is our god . and we  
ansuere . he is in heuene . þat  
is mighty abouen alle creat(ur)s  
for alle þing for alle þing  
þat he wille gostlye or bode  
lye he made . wharfore he is  
alle mighty. **Simulacra**



I. Soþe you the  
 oþerlyke first in wad  
 aþermouȝt or wod  
 of alle ye mynge  
 vat iesus bigan  
 for to do þe teþe  
 til unto ye day  
 þu þe whiche he comandede to ye  
 aþelis bi ye hooly goost: whi  
 he chese was takeu up. To whom  
 þe þaue hym self alijue or quye  
 after his passiouȝ. in manȝ ar  
 gumentis or þreþugnis bi fourtis  
 dayis: apperunge to hem þe spekunge  
 of ye reuine of god. And he etyȝe  
 to gyder comandide to hem þat  
 þei schulden not deþte fro ierusalem  
 but þei schulden þe abide ye bildeste  
 of ye fadir: þe þe herden he leþ bi  
 mynþ monþ. Soþe ȝoon baptizide i  
 Water: but þe schuln be baptizid  
 in ye hooly goost: not after yes man  
 dayis. Therfore þe comandu to gi  
 drie: aþerien hym selfe. Lord ȝif  
 in þis tyme: schalt you restore ye  
 þreþugnue of þrael: forþore he sei  
 de to hem. It is not ȝoure for to  
 þaue knouȝe ye tyme or monȝe  
 tis: þe whiche þe fader þaþ putte  
 in his power. But þe schuln take  
 þe vertu of ye hooly goost aþerunge  
 fro aþerien in to ȝon: þe schuln be  
 witnes to me in ierusalem in al jude  
 and samarie: þe vuto ye vñest  
 of ye erþe. And wherine he hadde  
 seide ȝeþe mynges hem selfe: he  
 was lifaþ and aþloude receyued  
 hym fro ye eyen of hem: whi  
 þei by heeldene hym goþuge in to  
 heuenie: loo two men stooden my  
 schuldes hem in whiþ cloþis þe  
 whiche and seyden aȝen of galilee:  
 whiþ stonden þe by holdinge in  
 to heuenie: þis iesus þat is take  
 up fro ȝon in to heuenie: so schal  
 come as þe came hym goþuge in to

heuen. þau þei turneden aȝent  
 to ierlin fro ye hill þat is cledid  
 of oþerlyke ye whiche is bisiðis  
 ierusalem: hauþuge ye iourneȝe  
 of a þabot: and whiþe þei had  
 deu entred in to ye conþuge place  
 þei wenten up in þe huer pinges  
 wher þei dwelten petur: ȝon: ja  
 mes: aþdreas: philip: þommas:  
 bartholomeus: aþmathu: jaþes of  
 alþey: and cymoreþotes: þudas  
 of jaþys: alle þes were dwellinge  
 or lasthugge to gide in þreþer ier  
 usalem and marie þe moder of ie  
 su: and ierusalem. In þeo  
 dayes petur risþugeup in ye my  
 dyl of breþere: seide fforþope þere  
 was aþipanye of men to gide: al  
 mest an hundred and tweþy men  
 breþere it byþouȝ þe scripture to  
 be fullid. whiche þe hooly goost  
 before seide þe monȝ of danȝ. of  
 þudas þat was leder of hem: þat  
 tokien iesu þe whiche was nouȝt  
 brid in vs: ȝat þe sort of iesu my  
 dyl: and forþore þis weldide a  
 feild of þe huer of wickiduelle and  
 he haȝid to tarct ye mydyl: and  
 alle his entranis ben sched abrood  
 ȝt was mad knouȝen to alle me  
 dwellinge in ierusalem: so þat ye  
 mydyl feild was cledid aþheldenac in  
 ye laungage of hem: þat is þe feild  
 of bloode. fforþore it is write in  
 ye booke of þalmis. The habita  
 cion of hym be mad desert and  
 þe þer not þat dwelle in it: and  
 all oper take ye bischopþe of  
 hym: þerfore it byþouȝ of þis me  
 þat mad þei gadro to gide in  
 vs in alle tyme. In whiche þe lord  
 iesu entred in: ȝente out aȝong  
 us biȝy mynþuge fro ye baptizue  
 of won vuto ye day in whiche  
 he was takeu up fro vs: ȝon of  
 ȝeþe for to be mad a witnesse

## XXIV. EGERTON MSS. 617, 618.

THE Bible, in English, of the earlier Wycliffite version; in two volumes, but imperfect, beginning with the Book of Proverbs. Written at the end of the fourteenth century. Belonged to Thomas of Woodstock, Duke of Gloucester, youngest son of Edward III, who was executed by order of Richard II in 1397. His arms appear in the illuminated border of the first page of the MS. Its subsequent history is unknown, until, in the seventeenth century, it is said to have belonged to Dr. John Hunter and Dr. John Fell (ob. 1797). At the sale of the latter's books it was bought by Dr. Adam Clarke (ob. 1832), after whose death it was sold in 1836 to a dealer for £110, and in 1837 it was purchased for the British Museum out of the fund bequeathed in 1829 by Francis Egerton, Earl of Bridgewater, for the purchase of manuscripts (see *Historical and Descriptive Catalogue of the . . . MSS. in the library of the late Dr. Adam Clarke*, by J. B. B. Clarke, London, 1835).

In this plate we reach at length the first complete Bible in the English language. It owes its origin to precisely the same feeling as that which actuated Aelfric and Rolle in their partial ventures in the same direction, namely the desire to make the Bible known to those who could not read Latin; and it forms part of the scheme for enlightening the poorer and less educated classes of England, of which the other most prominent feature was Wycliffe's order of 'poor priests.' The idea is universally ascribed to Wycliffe, but how much of the actual translation was executed by him is unknown. The greater part of the Old Testament (as far as Baruch iii. 20) is stated to have been the work of Nicholas Hereford, one of Wycliffe's principal adherents at Oxford. The New Testament is generally assigned to Wycliffe himself, and he may have completed the Old Testament; but there is no certain evidence on the subject. The translation, like all its predecessors, was made from the Latin; it is not until Tyndale that we find recourse being had to the original Greek and Hebrew. The New Testament was probably completed about 1380, the Old Testament between 1382 and Wycliffe's death in 1384. An attempt has recently been made by Father Gasquet to show that the Bible now extant is not the work of Wycliffe, or of the Wycliffite party at all, but was produced by the official heads of the English Church, Wycliffe's constant enemies; but the theory involves too many improbabilities to be acceptable. The Wycliffite Bible, in both its earlier and its later form (see next plate), has been edited by the Rev. J. Forshall and Sir F. Madden, of the British Museum (four vols., Oxford, 1850).

Vellum; two vols., ff. 224 and 177. 1 ft. 5 $\frac{1}{4}$  in.  $\times$  1 ft. Double columns of 46 lines; written in a large and rather thick hand. Initial letters of chapters are illuminated, and the first pages of books surrounded with borders in gold and colours, in the style characteristic of English work at the end of the fourteenth and beginning of the fifteenth century; a style of great taste and beauty, prematurely extinguished by the troubles of the French War and the Wars of the Roses. At the end is a calendar of lessons for the year, showing that the translation was intended, if not to be read in churches, at least to be read in accordance with the services of the Church—perhaps in the less formal services held by the 'poor priests.'

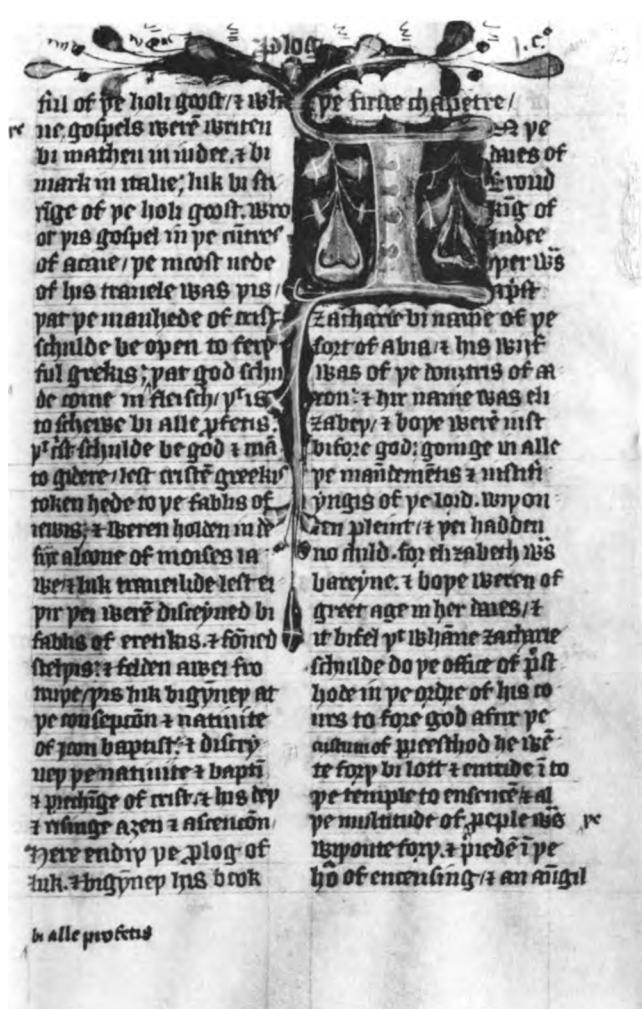
The page reproduced (Eg. 618, f. 74) contains Acts i. 1-22, somewhat reduced in scale.

þe      apostles      dedes

**F**orsoþe þou the  
ophile first y made  
a sermoun or word  
of alle þe þingis  
þat iesus bigan  
for to do (and) teche:  
til in to þe day  
in þe whiche he comau(n)dede to þe  
apostlis bi þe hooly goost: who(m)  
he chese was taken up. To whom  
(and) he ȝaue hym self alyue or quyc  
after his passioun. in many ar  
gume(n)tis or preuyngis by fourty  
days: apperynge to hem (and) spekyng  
of þe reinne of god. And he ety(n)ge  
togydere comau(n)dide to hem þat  
þei schulden not dep(ar)te fro ierusal(e)m:  
but þei schulden þe abide þe biheeste  
of þe fadir. <sup>whiche</sup> þe ȝe herden he seiþ by  
my mouþ. Soþely ioon baptizide i(n)  
water: but ȝee schuln be baptizid  
in þe hooly goost: not after þes ma  
ny days. Therfore þei camen tog  
dre: axeden hym seyinge Lord ȝif  
in þis tyme: schalt þou restore þe  
kyngdome of yrael? forsoþe he sei  
de to hem. It is not ȝoure for to  
haue knowe þe tymes or mome(n)  
tis: þe whiche þe fader haþ putte  
in his power. But ȝee schuln take  
þe vertu of þe hooly goost cu(m)my(n)ge  
fro aboue in to ȝou (and) ȝee schuln be  
witnessis to me in ier(usa)l(e)m <sup>(and)</sup> in al ju  
dee and samarie: (and) vnto þe vt(er)mest  
of þe erþe. And whenne he hadde  
seide þese þinges hem seeynge: he  
was lift up and a cloude receyued  
hym fro þe eeien of hem. (And) wha(n)ne  
þei byheelden hym goynge in to  
heuene: loo two men stonden nyȝ  
besides hem in whiit cloþis þe  
whiche and seyden. Men of galilee:  
what stonden ȝee byholdinge in  
to heuene? þis iesus þat is take(n)  
up fro ȝou in to heuene: so schal  
co(m)me as ȝee sawe(n) hy(m) goynge in to

heuen. Than þei turneden aȝein  
to ier(usa)l(e)m fro þe hill þat is clepide  
of olyuete þe whiche is bisidis  
ierusalem: hauyng þe iourneye  
of a saboth. And wha(n)ne þei had  
den entride in to þe soupinge place:  
þei wenten up in <sup>to</sup> þe hiȝer þinges  
wher þei dwelten petir (and) ioon ja  
mes (and) andrew philip. (and) thomas.  
bartholomewe (and) mathu james of  
alphey and symo(n) ȝelotes: and judas  
of jamys. alle þes weren dwellinge  
or lastynge to gidre in preyer w(i)t(h)  
wy(m)men and marie þe moder of ie  
su. and w(i)t(h) his breþeren. ¶ In þoo  
dayes petur risyng up in þe my  
dil of breþeren: seide. Forsoþe þere  
was a cu(m)panye of men to gider: al  
mest an hundriþ and twenty. men  
breþeren it byhoueþ þe scripture to  
be fulfillid. whiche þe hooly goost  
before seide þe mouþ of dauiþ. of  
judas þat was leder of hem: þat  
token iesu þe whiche was noum  
brid in vs: (and) gat þe sort of hys my  
nystre. And forsoþe þis weldide a  
feeld of þe hiire of wickidnesse and  
he hangid to barst þe mydil: and  
alle his entrailis ben sched abrood.  
(and) it was maad knownen to alle me(n)  
dwellinge in ierusalem. so þat þe  
ilk feeld was clepid acheldemac in  
þe langage of hem: þat is þe feeld  
of bloode. Forsoþe it is write(n) in  
þe booke of psalmys. The habita  
ciou(n) of hym be maad desert and  
be þer not þat dwelle in it: and  
an oþer take þe bischopriche of  
hym. þerfore it bihoueþ of þis me(n)  
þat ȝað ben gadrid to gider w(i)t(h)  
vs in alle tyme. in whiche þe lord  
iesu entrede in (and) wente out amo(n)  
vs bygynnyng fro þe baptyme  
of ioon vnto þe day in whiche  
he was taken vp fro vs: oon of  
þese for to be maad a witnesse





## XXV. EGERTON MS. 1171.

THE New Testament, in English, of the later Wycliffite version; written in the fifteenth century. Preceded by a calendar and lectionary, and followed by a number of lessons from the Old Testament, to be read throughout the year ('Here begynneth the lessounes and pistlis [i.e. epistles] of the olde lawe that ben red in the chirche in al the yeer astir the use of Salisburi'; with 'othere lessounes of the olde testament that ben not red astir the use of Salisburi'). The volume has probably always been in private possession, and the names of a series of owners in the eighteenth and nineteenth centuries are recorded on its first pages, including that of the great book-collector, Richard Heber. It was purchased for the British Museum in 1849 from a dealer for £30, out of the Egerton bequest.

The later Wycliffite version of the Bible, represented by this MS., followed the earlier at a very short interval. The translation of Nicholas Hereford, which included the greater part of the Old Testament in the earlier version, was considered too pedantic for popular use, and the whole was capable of improvement. The revision which was almost immediately taken in hand is ascribed to John Purvey, one of Wycliffe's most intimate friends; but the attribution, though probable, is not absolutely certain. This version rapidly supplanted its predecessor, and out of some 170 copies of the Wycliffite Bible now in existence, over 140 are of the revised edition. Many, perhaps most, of them are small volumes, with little or no ornamentation, evidently intended for the private use of men who could not afford expensive books. The copy here reproduced, though not wholly undecorated, belongs to this class of volumes plainly intended for general use, and is a fair example of the Bible which circulated in England during the fifteenth century.

Vellum; ff. 357.  $5\frac{1}{4}$  in.  $\times 3\frac{7}{8}$  in. Double columns of 30 lines, in a small hand. Small illuminated initials at the beginnings of books, and initials of chapters flourished in red and blue. The Pauline Epistles precede the Acts and Catholic Epistles.

The page reproduced (f. 82) contains the greater part of the prologue commonly prefixed to the Gospel of St. Luke in Vulgate MSS., and Luke i. 1-11. The words printed in italics are written in red ink.

*P(ro)log*

ful of þe holi goost. (and) wha-  
 þe ne <sup>1</sup> gospels were(n) writen  
 bi matheu in iudee. (and) bi  
 mark in italie; luk bi sti-  
 5 ri(n)ge of þe holi goost. wro-  
 ot þis gospel in þe cu(n)tres  
 of acaie. þe moost nede  
 of his trauele was þis,  
 þat þe manhede of crist  
 10 schulde be open to fei-  
 ful grekis; <sup>2</sup> þat god schul-  
 de come in fleisch, þ(a)t is  
 to schewe bi alle p(ro)fetis;  
 þ(a)t c(r)i st schulde be god (and) ma(n)  
 15 to gidere, lest criste(n) greekis  
 token hede to þe fablis of  
 iewis; (and) weren holden in de-  
 siir aloone of moises la-  
 we. (and) luk traueilide lest ei-  
 20 þir þei were(n) disceyued bi  
 fablis of eretikis. (and) fo(n)ned  
 stelpis: (and) felden awei fro  
 truþe. þis luk bigy(n)neþ at  
 þe consepc(i)on (and) natiuite  
 25 of joon baptist: (and) discry-  
 ueþ þe natiuite (and) bapti(sm)  
 (and) prechi(n)ge of crist. (and) his deþ  
 (and) risinge azen (and) ascenc(i)on.  
 Here endiþ þe p(ro)log of  
 30 luk. (and) bigy(n)neþ his book  
<sup>3</sup> bi alle profetis

I. C.<sup>o</sup>

þe firste chapetre.

I N þe  
 daies of  
 Eroud  
 ki(n)g of  
 judee  
 þer was  
 a p(re)st  
 Zacharie bi name of þe  
 sort of abia. (and) his wiif  
 was of þe douȝtris of aa-  
 ron: (and) hir name was eli-  
 zabeþ. (and) boþe were(n) iust  
 bifore god: goinge in alle  
 þe mau(n)deme(n)tis (and) iustifi-  
 yngis of þe lord. wiþou-  
 ten plaint. (and) þei hadden  
 no child. for elizabeth was  
 bareyne. (and) boþe weren of  
 greet age in her daies. (and)  
 it bifel þ(a)t wha(n)ne zacharie  
 schulde do þe office of p(re)st-  
 hode in þe ordre of his co-  
 urs to fore god astir þe  
 custum of preesthod he we(n)-  
 te forþ bi lott (and) entride i(n) to  
 þe temple to ensence(n). (and) al  
 þe multitude of <sup>4</sup> peple was <sup>5</sup> þe  
 wiþoute forþ. (and) prede(n) i(n) þe  
 ho(ur) of encensing. (and) an au(n)gel





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